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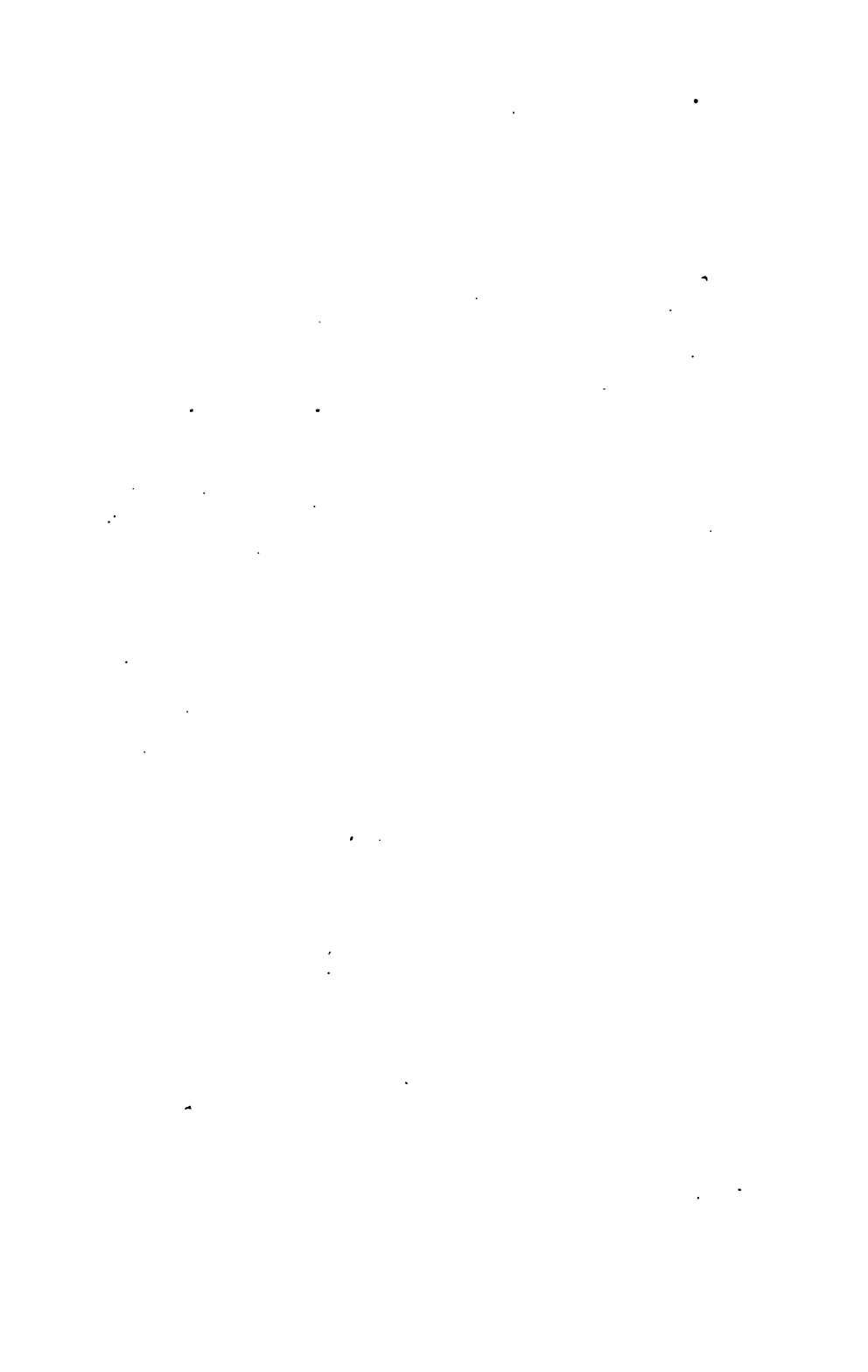
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LECTURES  
ON THE  
TRUTH OF THE BIBLE,

BY ELI NOYES, D. D.  
AUTHOR OF A "HEBREW READER," "HINDOO MYTHOLOGY" &c.

BOSTON:  
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1853.

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## PREFACE.

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The following Lectures are the result of several years close study of the Sacred Scriptures. Some of them have been written out for years, while others have existed in the form of sketches, which were written out the past winter.

It has been the object of the author to use such language as would be readily understood by the most common class of minds. Sense is never sacrificed to smoothness of sound, and when a few words of rough saxon have served best to express his meaning, he has not labored to dilute them with smooth rhetorical phrases.

He does not pretend to say that the arrangement of the Lectures have, in all cases, been the best, but as each Lecture is complete in itself, this is a matter of trifling importance.

In conclusion, the author begs leave to state, that he has superintended the publication of his book in the midst of a severe illness. His proof-sheets often found him in a poor state to examine them. On this account he begs the indulgence of his readers for any errors which a better state of health might have enabled him to correct.

Should these Lectures prove the means of exciting a deeper interest in these precious Scriptures which are fraught with everlasting life, the highest desire of the author will be gratified.

*Providence, May 9th, 1858.*

The reader will please correct the following errors with his pen :—  
Page 85th, fifth line from the bottom for David *read* Daniel. Page 163d,  
fifteenth line *read* Robertson. Page 298d, third line, for succeeding  
*read* preceding.

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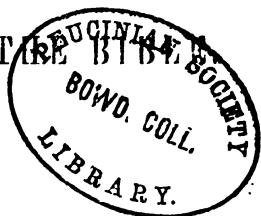
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LECTURES  
ON THE TRUTH OF THE BIBLE



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LECTURE I.

THE BIBLE TRACED TO ITS ORIGINAL SOURCE.

ONE GENERATION SHALL PRAISE THY WORKS TO ANOTHER.  
—Ps. 145: 4.

WE find ourselves in possession of a book, called the Bible, claiming to be inspired truth. As we have held this book in our possession from our earliest recollections, we may naturally inquire for its origin. Certainly, it was not originated by our own minds, neither was it coeval with the world's existence.

For all information of this character, we must resort to human testimony, though by so doing we are not to relinquish our own judgment, since it is our judgment that determines what testimony is worthy of credence, and what is not.

Our own reason determines that the general accounts we have of England, and that Bancroft's History of the United States are substantially true, and the same faculty determines that fictitious histories of fairy lands are not

true. A reliance upon human testimony does not, therefore, imply a renunciation of our own rational faculties, which we must ever regard as the standard by which we are to examine all subjects.

If we consider any department of knowledge, we shall find ourselves greatly indebted to our predecessors. The Phœnecians were the inventors of alphabetic writing, the Arabians of figures, and the Chaldeans of astronomical tables; and this book, which purports to be a revelation from heaven, has been handed down to us by our ancestors.

Now if in showing how we have come into possession of the Bible, we give only such proofs as no sane mind would think of rejecting in any other case, we shall sufficiently refer it to the tribunal of the individual judgments of its readers.\*

Let us now proceed to trace the Bible back to its original source.

1. Our first step in the process, is this; *Our Bible is the self-same book, which was first printed under that name.*

The Latin Bible, called the Vulgate, from the fact of its being translated into the language of the common people, was translated by Jerome A. D. 405, and was printed A. D. 1450-55. This was the first printed edition of the Bible.

The Bible was printed in Spanish, in 1478; German, 1522; French, 1535; Sweedish, 1541; Danish, 1550; Dutch, 1560; Russian, 1581; Hungarian, 1589; Polish, 1596.

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\* See Lecture on the Standard by which the Bible is to be examined.

The Bible was first translated into English by John Wickliffe, A. D. 1360. The Old Testament of this translation was never printed.

The first entire Bible, printed in English, was by Tyndal A. D. 1532. This Bible was revised by Coverdale and John Rogers, the martyr, and published A. D. 1537, being dedicated to Henry VII., and printed at Hamburgh. This is known by the name of Mather's Bible. It was printed by authority in England A. D. 1540; two years after which it was suppressed by the popish bishops, restored by Edward the VI., suppressed again by Mary, and again restored by Elizabeth.

Some English exiles at Geneva, made a new translation of the Bible, and published it A. D. 1560. This is called the Geneva Bible.

Archbishop Parker engaged learned men to make a translation of the Bible, which was published A. D. 1568. This is called the bishop's Bible.

The Roman Catholics published a translation of the New Testament Vulgate at Rheims A. D. 1584, and a translation of the Old Testament Vulgate A. D. 1609, at Doway. This is called the Doway Bible.

The last English Bible emanated from Hampton Court, under the patronage of James I., A. D. 1611. Fifty-four learned men were appointed by the King for this work A. D. 1604, but forty-seven of them, however, entered upon the work A. D. 1607, and their translation was published A. D. 1611. This is allowed by the learned of all countries to be one of the best, and most correct versions of the Bible.

Now many of these first printed Bibles are extant, and

are precisely the same as those we are accustomed to read. The corruption of the Bible, therefore, within the past two hundred and fifty years, would have been a thing impossible. It could only have been done by great rogues, understanding all the languages in which the Bible had been printed, at a very great expense, with no adequate motive, and managed so dextrously, that its thousands of readers and admirers did not know of the change. Such an idea is so manifestly preposterous, that we should not have alluded to it at all, had it not been for the purpose of establishing a method of argument to be pursued throughout this discourse.

2. We are now prepared to take our second step in tracing the Bible to its original source. *The Bible, which was first printed in our, and in other languages, is substantially the same as that acknowledged by the early Christians.*

The Massorites, a set of learned Jews of the school of Tiberias flourished, it is supposed, about the sixth century—certainly not far from that time. These men carefully numbered all the verses, words and letters of the Old Testament. This may, indeed, appear to be a very idle work, but the difficulty of adding to, or diminishing from a book, whose words and letters had been thus carefully numbered, may be readily conceived.

The agreement of the ancient manuscripts, from which our Bible was translated, shows that the primitive Church must have had the same Old Testament we possess. Upwards of three hundred and fifty manuscripts were collected by Griesbach for his critical edition of the Old Testament,

and about eleven hundred and fifty in all have been found. Thirteen manuscripts of the Samaritan Pentateuch have also been found.

The Old Testament was also translated into various languages at a very early age. In the Syriac-Peshito as early as A. D. 100; Vulgate 400; Coptic about 450; Ethiopic about 450; Georgiac 600; Anglo-Saxon 706. Copies, in these several translations, were multiplied and widely distributed.

Now imagine the difficulty of supplying a spurious or corrupt version, from which ours and other modern translations were made. In order for this forgery, it would have been necessary for all the manuscripts in Hebrew, and other ancient versions to have been collected and destroyed, and then for a false book to have been put into the hand of the Church, either with or without their consent. We apprehend that the judgment of every sound mind, will not hesitate to decide that such a forgery could not have been practiced at any period between the primitive Church, and the time when the Bible was printed. Added to this, the Jews held the Old Testament in the highest veneration, and would not have allowed the Christians to corrupt it, without exposure; and any attempt at corruption on the part of the Jews, would not have escaped the exposal of the Christians. In like manner, the different Christian sects, served as a constant check upon each other. They began to arise in the days of the Apostles, and though they greatly disagree, all venerate the Old and New Testament Scriptures, and the Christian fathers, in their controversies, make such a complete transcript of the New Testament, as to occasion the remark,

that if that volume should be destroyed, almost every passage might be found in their writings.

The language of the New Testament is just what we should suppose would have been written, by Jews, in Judea, in the age ascribed to that volume. It is Hebraistic Greek, and could not well have been written in any other day, and by none except persons, who had been educated in the religion of the Jews, and whose thoughts had been modelled according to the Hebrew language.

We have also catalogues, many of which can be traced back to the earliest ages of the Church. Shortly after the middle of the fourth century the Council of Laodicea gave a catalogue, agreeing with ours, with the exception of the book of Revelation. It is wrong to say that this Council gave us our Bible. We might as well hold that any modern religious association, that passes a vote in favor of the inspiration of the Scriptures, gives a Bible to the Churches they represent. It appears to be a fact, that of thirteen catalogues of the New Testament, given us by the Christian fathers, seven precisely accord with the books of our Bible ; three of the others differ in nothing except in omitting the Revelation, and it is evident that two of the remaining admitted the authority of the books they do not mention in their catalogues, while none of them deny the authority of those they do not give.

We regard the conclusion therefore as irresistible, that the Bible that was printed, was identical with that used by the primitive Christians.

3. Let us now take our third step. *The Old Testament of the primitive Church, was the Scriptures used by Christ and by his Apostles.*

Christ and his Apostles are constantly referring to the Old Testament, as a book extant in their day. They make numerous quotations from this volume, which quotations do not essentially differ from the corresponding texts in our Bible.

The translations of the Old Testament Scriptures that existed in our Saviour's day, afford a most unequivocal proof of the existence of those writings. We have already referred to the Samaritan Pentateuch; the five books of Moses written in the ancient character of the Jews. Our present Hebrew character is the Chaldee which the Jews adopted in Babylon. The Samaritans held this Pentateuch as sacred, though they never received the Jewish Prophets into their canon. The Targums are a translation, and sometimes, but a mere paraphrase of the Old Testament, into the Chaldee language, which the Jews had learned while in Babylon, having, to a great extent, forgotten their mother tongue. These Targums were, probably, at first, given orally, as explanations and comments on the sacred text. It was not only necessary that the Jewish teachers should read in *the book of the law of God* distinctly, to the people, but they "gave the sense, and caused them to understand the reading."—(Neh. 8: 8.) These Targums were written at a very early age. That some of them, at least, existed before the time of Christ, is evident from the fact that there was a demand for them on the part of the people, which the Jewish doctors would have been naturally inclined to supply; and this idea also accords with our most reliable history. The translation of the Old Testament, which we now call the Septuagint, was rendered into the Greek language for the convenience of

those Jews scattered throughout the Roman empire, and had become more familiar with the Greek, than they were with the Hebrew. That this translation existed in the days of our Lord and his early disciples, and was used by them, is evident from the fact, that their quotations usually accord with the text of the Septuagint, more closely than with the Hebrew.

Here then we have, in the time of Christ, the Old Testament in Hebrew, Chaldee, Greek, and the Pentateuch in the Samaritan; these four independent versions, and, undoubtedly, thousands of copies of each version, were scattered all over the civilized world.

Now we must either suppose, that, at some time between Christ and the Christian fathers, all these versions and copies were collected, and false ones put in their places, and palmed off upon Jews and Christians, as the veritable Old Testament, and that too, without causing the least excitement, or else we must admit that the *Old Testament of the Christian fathers, was the Old Testament of Christ and his first disciples.*

4. We now come to the fourth and last step in our argument. *The Old Testament that existed in the days of the Saviour, must have contained the veritable history of the Jewish people, and the writings of the Jewish prophets.*

There is no time between Christ and Moses, when we can imagine the Pentateuch to have been forged. Suppose some novel writer should forge a history of the United States, showing that our forefathers originally emigrated from New Zealand; that they fought desperate battles with

New Holland; that they were subsequently enslaved by the aborigines of Mexico; that afterwards they carried on an extensive trade in cotton with Greenland; and that we borrowed the custom of keeping the Sabbath, and of baptism, and the Lord's supper from the Chinese—Could such a history set aside our veritable history? Could it be received by our people, even had we no history except tradition? Such an account would, at a thousand points, contradict many reliable traditions; and then the simple fact that, like the book of Mormon, it would have no precursor, would be sufficient to secure for it a verdict of condemnation from every honest and sane mind.

Now had any prophet, in the days of Isaiah or Malachi, forged the Pentateuch, and the other books of the Old Testament, to say nothing of the uniformity of style which must have enstamped it with the seal of falsehood, it certainly would have been difficult, to have persuaded the Jews that their fathers, from the time ascribed to Abraham, had circumcised their children, kept the Sabbath, and the pass-over, taught their children the law, and observed all other forms of the Jewish ritual. However credulous the Jews might have been, this would have been impossible.

Every other book of the Old Testament, implies the previous existence of the Pentateuch. The most of them, quote from it, many of them refer it to Moses, and all make such incidental and apparently undesigned allusions to it, that no one can believe such allusions made in relation to a work that had no existence. Added to these proofs, we may observe that many of the most celebrated heathen writers of antiquity, refer to the writings of Moses. As we purpose in the course of these discourses to dwell

upon this subject more at length, we shall now present but a very few testimonies. Longinus, born B. C. 250, says : Moses "was no ordinary man, and as he conceived so he wrote." Numerius, of Syria, born B. C. 200, says :— "What is Plato but Moses speaking in the Attic dialect." In like manner, the most famous enemies of Christianity, during the first two or three centuries, amongst whom were Porphyry and Julian, refer to the writings of Moses as his genuine productions. We therefore come to the conclusion that our present English version of the Bible, is the same volume which was *first printed, and acknowledged by the early Christians ; and that our Old Testament, which was used by Christ and his disciples, is the volume written by Moses and the Prophets, and contains the veritable history of the Jewish people.*

Only one question now remains to be answered. Has this book been preserved so uncorrupt, that its character as a revelation, has not been affected? We reply, that much more care has been taken to preserve this book uncorrupt, than there has been to preserve Homer, Virgil, Anacreon, Demosthenes, or Cicero, and yet, no one supposes that either of these authors have been materially corrupted. Place the Bible then by their side, and give it a common trial with other ancient books. This is all we ask in its behalf.

The Jews ever kept a copy of the law deposited in the ark, the whole of which was read before all the people, at least every seventh year, (Deut. 31 : 10, 11,) the King was specially commanded to make a copy for himself, and the Jews observed the utmost carefulness in copying their

sacred writings. It is not possible then, that they have been materially changed. They have been the same unadulterated record to all past generations, so that we may say, in the language of the text, "One generation shall praise thy works to another."

## LECTURE II.

### A BRIEF AND GENERAL ACCOUNT OF THE BIBLE.

SO THEY READ IN THE BOOK, IN THE LAW OF GOD DISTINCTLY, AND GAVE THE SENSE, AND CAUSED THEM TO UNDERSTAND THE READING.—Neh. 8: 8.

The book, the law of God, was the five books of Moses. The expression may now be applied to the entire Bible. They gave the sense, that is, they translated it from Hebrew to Chaldee, which latter language the Jews had learned in Babylon. They caused the people to understand the reading, that is, they so paraphrased, and commented upon the original text, as to bring its true sense to the comprehension of the most ordinary minds.

The text, therefore, is suggestive of all connected with the Bible, as respects its nature and its meaning.

We may embrace the subject of our lecture in the question; *What is the Bible?*

The Bible consists of two volumes called the *Old and New Testaments*. They contain 66 distinct books, 39 of which belong to the Old, and 27 to the New Testament. It contains in English, 1189 chapters, 31,173 verses, 773,692 words and 3,567,180 letters. The Old Testament was divided into chapters by Hugo Caro A. D. 1240, into verses by Mordecai Nathan A. D. 1445, and the words

and letters were carefully numbered by the Massorites about the sixteenth century.

The following table, showing how many times each letter of the Hebrew Alphabet, is used in the Bible, may not be uninteresting:—

Aleph,	42,377	Teth,	11,052	Pe,	22,725
Beth,	38,218	Yod,	66,420	Tsadi,	21,882
Gimel,	29,537	Caph,	48,253	Koph,	22,972
Daleth,	32,530	Lamed,	41,517	Resch,	22,147
He,	47,554	Mem,	77,778	Shin,	32,148
Vanv,	76,922	Nun,	41,696	Tav,	59,343
Zain,	22,867	Samech,	13,580		
Cheth,	23,447	Ain,	20,175	Total,	815,140

Thus it appears that in the Hebrew Old Testament there are just 815,140 letters.

Horne says that the Massorites “noted the verses where something was supposed to be forgotten; the words which they believed to be changed; the letters which they deemed to be superfluous; the repetitions of the same verses; the different reading of the words which are redundant or defective; the number of times that the same word is found at the beginning, middle, or end of a verse; the different significations of the same word; the agreement or conjunction of one word with another; what letters are pronounced, and what are inverted, together with such as hang perpendicular, and they took the number of each, for the Jews cherish the sacred books with such reverence, that they make a scruple of changing the situation of a letter which is evidently misplaced; supposing that some mystery has occasioned the alteration. They have likewise recorded which is the middle letter of the Pentateuch, and which is

the middle clause of each book." Thus God has overruled the superstitions of these Jews for the preservation of his word uncorrupt. How utterly impossible it must have been for any essential change to have been made in the Old Testament, since this work of the Massorites.

2. The time covered by the Bible was about 4000 years. It gives a history of the world for about 2000 years, then the history of the Jewish nation 1100 years, and lastly a history of Christianity for 60 years. No book is so ancient. No book covers so much ground. All heathern books that profess to refer back to a time as remote as the days of Moses, are but a tissue of fabulous absurdities.

3. The place where most of the Bible was written, and where the people dwelt, who preserved it, is called by a variety of names, such as Palestine, Canaan, Promised land, Holy land, and *the* land. Many other countries are, however, referred to in the Old Testament, all except Egypt being situated on the Western borders of the continent of Asia. In the New Testament copious allusions are made to more Westerly countries. Palestine abounded with mountains, plains, valleys, rivers and lakes. The climate is medium, not extremely hot, or cold—though snow and ice, as well as rain and heat, are there known. The vine, the olive, the fig tree, the sycamore tree, the almond tree, the palm tree, the terebinth tree or pine, (called, in our Bible, oak,) the mulberry tree, the cedar tree—just that kind of vegetation which is the most extensively scattered over the earth, abounded in Palestine. And so the animals, both wild and domestic, were of those species that abound over the widest extent of the earth's territory. Now as the lan-

guage of a people represents the ideas that surround them, we can imagine no place on the face of the globe where the Bible could have been written in language so well adapted to the average mind of the race.

4. The persons who wrote the Bible were chiefly Israelites, so called, because they descended from Israel or Jacob. Of these there were twelve tribes, named from his twelve sons, of which the tribe of Judah was predominant. After the revolt of the ten tribes under Jeroboam, Judah and Benjamin united, were the chosen people of God, and the prophets all figured amongst them. It is supposed by some that Job was a native of Idumea. It is not probable that he was a Jew.

5. The authors of the Bible, were men of various occupations and endowments—kings, priests, shepherds, physicians, tax gatherers and fishermen; males and females contributed to the composition of the Bible. Some are more intelligent than others, and we see it in their writings; and most clearly does each one exhibit his peculiar intellectual traits and disposition. Each one wrote in a style peculiar to himself. Though each one was inspired of God, yet like heaven's own light, the inspiration received a tinge from the medium through which it shone. This was, however, no *false* tinge, since the medium was pure. *Holy men*, we are told, wrote as they were moved by the Holy Ghost.

6. The language in which the Old Testament was written, was the Hebrew. A part of Daniel, however, from chapter 2d, 4th verse, to the end of chapter 7th; and Ezra, from chapter 4th, 8th verse, to chapter 6th, 18th verse;

and from chapter 7th, 12th verse, to the 27th verse ; and Jeremiah, chapter 11th, 10th verse, are in Chaldee.

The New Testament is all written in Greek. Not classic Greek, but such Greek as would be likely to be employed by Jews, who had learned it from conversation, and not from reading books. It is Greek, embracing Hebrew terms of divinity and Hebrew idiom.

The Hebrew is bold, figurative and not very precise in mood and tense, not well adapted to logical syllogisms or nice philosophical distinctions, but admirably adapted to poetry and prophecy, and to be the vehicle for throwing out the *one great* idea of the Old Testament—that of a coming Messiah. The Greek is exact in mood and tense, having long been cultivated by the master minds of antiquity, and hence, was the most appropriate language on earth, in which the doctrines and precepts of Jesus could be given to the world.

7. The Jews wrote their books on parchment, with great care. Ten men were usually engaged in making a copy of the law. The one employed as scribe, called the letter aloud, and was followed in repeating it by each of the others after which it was written. The next was then called, and the same process passed through. If a letter was blotted or written too large or too small, the whole sheet was torn up. It cannot be that the transcribers of the Old Testament have always been thus careful, since several thousand slight errors have crept into the oldest manuscripts, though nearly all of them affect the sense no more than the insertion of *u* would affect the sense of the word *honor*. It may also be added, that such is the perfection of the appa-

ratus for Biblical criticism, now in the hands of learned men, different manuscripts, versions, &c. &c., that the true and original reading may in the most of cases be restored.

The New Testament was also written on parchment, and its true readings may be restored by the same kind of criticism as that applied to the Hebrew.

8. The Hebrew Bible was anciently written in consonants, without vowels or accents. These latter were appendages of the Massorites, probably to preserve the original pronunciation, as it ceased to be a spoken language. It is probable that some of the vowels were used at a very early age, others were added at a subsequent period, leaving it to the Massorites to complete the system, which is certainly one most beautifully philosophical. The vowels very much affect the grammar of the language, yet some there are, who affect to despise them; though such can lay but little claim to scholarship in the Hebrew.

9. The ancient versions of the Bible are the Samaritan Pentateuch, the Targums or Chaldee Paraphrase, and the Septuagint. These are invaluable as apparatus for Biblical criticism. If a slight mistake exists, or if any thing is dark in the Hebrew text, the corresponding passage in one or more of these versions, will rectify the error, or illuminate what was dark.

The Syriac, the Arabic and Ethiopic editions of the Bible, are valuable helps for criticism, particularly the Syriac New Testament, which was translated at a very early age, and is a language that does not vary much from that spoken by our Saviour and his apostles.

It is of incalculable advantage to have the Holy Script-

ures locked up in these dead languages. Words in living languages are constantly changing in their signification. Many words in our language, mean very differently from what they did when our Bible was translated, but when we look at the corresponding word in the original and in the other ancient languages, we may find the true sense of the word, since original words are stationary in their meaning.

10. Many editions of the Hebrew Bible, have been printed, some at a very early date. These are helps in Biblical criticism, in proportion to their age and their accuracy.

The first part of the Bible printed in Hebrew, was the Psalms A. D. 1477. The Pentateuch was published at Bologna A. D. 1482. The prophets at Soncino A. D. 1485-86. The book of Psalms and the remainder of the Hagiographa\* at Naples in 1487. The most ancient edition of the whole Bible, was printed at Soncino A. D. 1488. At Brescia A. D. 1494. The Complutensian Polyglott A. D. 1502 and 17. Antwerp Pol. 1569 and 72. Paris Pol. 1629 and 45. Walton's Pol. London 1657. Since this last date, numerous editions of the Hebrew Bible, have been published. Those the most ancient, and which were published by eminent scholars, from a collection of many manuscripts, are valuable helps for criticism of the original text.

11. The English Bible has its history written in lines of blood. Infidelity and a spurious Christianity, have always

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\*Psalms, Proverbs, Job, David, Ezra, Nehemiah, Ruth, Esther, Chronicles, Canticles, Samuel and Ecclesiastes.

opposed a book so holy in its nature and tendency. The bones of JOHN WICKLIEF, the first translator of the Bible into English, were dug up and burned by the Roman Catholics. Tyndal, who succeeded the illustrious Wicklief, in translating the Bible into English, was also burnt A. D. 1451. John Faust, who was the first one who printed the Bible, was able to multiply copies so fast that he was really thought to be in league with the devil.

12. The cost of the English Bible as late as the thirteenth century was about \$2250. Wicklief's New Testament A. D. 1429 cost \$100. The American Bible Society can now afford their cheapest Bibles for twenty-five cents, and Testaments for five cents. Wonderful progress!—What has God wrought!

Now with the Bible so faithfully translated into our own tongue, with the light received from our common schools, and with the aid afforded by numerous excellent Bible dictionaries and commentaries, almost every man, woman and child can read the *law of God distinctly*, taking its *sense* without an interpreter, and understand, at least, the *vast* amount of its "*reading*," without any man to guide him.

## LECTURE III.

### QUALIFICATIONS FOR UNDERSTANDING THE BIBLE.

UNDERSTANDEST THOU WHAT THOU READEST ?—Acts 8 : 30.

We read for the purpose of receiving information ; but how can we be informed, unless we understand ? Now it has been seen, from the peculiar nature and history of the Bible, that it must require some effort and some amount of knowledge to enable a person to understand its contents.

Before we proceed to notice those branches of knowledge, which are vastly important to enable one to understand and interpret the Bible, we premise that we do not wish to be understood, that persons of very limited education cannot understand much of the sacred text. They *can* understand it, especially those parts which intimately concern their salvation.

A sound judgment is of more importance in the interpretation of the Bible, than extensive learning, if only one can be possessed.

We may further add—deep piety, that purity of motive, that love of truth, that veneration for holy things, which enables the reader to throw his whole soul into sympathy with God and with his prophets, is more essential, to a true understanding of the Bible, than any intellectual qualifica-

tion. Whatever we may say, therefore, in favor of education, we do not wish to be understood as throwing a single discouragement in the way of the most imperfect English scholar, nor a disparaging word against piety, as a qualification for the understanding of the Scriptures. With these remarks before the reader, we proceed, *to point out the advantages connected with a knowledge of certain branches for a proper understanding of the Bible.*

1. It is certainly of great importance to have a good knowledge of the language in which the Bible is read. It is absurd to suppose that he who is unacquainted with grammar, and who is a stranger to half the words of the English Scriptures, can understand them like the thorough English scholar.

2. It is of great advantage to know the original languages of the Scriptures—the Hebrew and the Greek. When our Scriptures were translated 250 years ago, many terms were then used which have since become obsolete, and others are used in a different sense from what they then were. For instance, the word *deal*, signifies a part,—leasing, lies,—let, hindered,—carriages, baggage,—prevent, go before,—*wa x*, become,—*throw*, think. How shall we understand the true sense of such words, but by a reference to the original, in which all words continue stationary in their signification?

We have also many obsolete phrases, as well as words in our Bible. For instance—the good man of the house, signifies merely a householder,—we do you to wit, that is, we inform you. Such expressions which are very numerous,

can only be understood by a reference to the original, or to some work explaining the original.

There are also peculiar idiomatic phrases, called Hebraisms. For instance, the words *seven* and *ten* are used in a peculiar sense. "Thou hast changed my wages ten times"—"better than ten sons"—"the barren hath borne seven"—"punish you seven times." The common scholar might take these terms in a literal sense, but any one acquainted with Hebrew knows that they refer to no definite number.

A thorough acquaintance with the original languages of ~~the~~ the Scriptures, will enable us to distinguish between the original and the New Testament use of words. If we examine the etymology of any word, we shall oftentimes find that it originally signified something very different from its present sense. The word *constable* is from two latin words, which signified count of the stable, or horsler; the word *esquire* is from a Latin word which signifies a shield, or of a Greek word which signifies the hide of a bull, of which shields are made. The word *lady* is from an Anglo-Saxon word, which signified a loaf of bread. No one will contend that these words as now used have any reference to their original signification. So in referring to the New Testament; no one acquainted with the original, would contend that *Gehenna*, the place of the damned, was to be understood of the literal Gehenna, South of Jerusalem; neither would he suppose that the *heaven* where God resides and where the righteous are blessed, was to be restricted to the visible and starry heavens. Thus a thorough acquaintance with the original Scriptures, will, generally, enable the reader to determine the use of a word,

not merely as it was used when first invented, but as used in the text.

To learn all this, is indeed a task, but it is no greater than that which the doctor, the lawyer, the man of science or literature, has to perform.

In addition to these reasons we may say, we best imbibe the spirit of the inspired writers, when we read their original productions. No translation can fully and faithfully represent them.

3. It is very important for a proper understanding of the Bible, to have a good knowledge of history. Very much profane history corroborates the Bible. It is by the means of history, connected with the existing monuments of its truthfulness, that we have traced the Bible to its original source. The principles of the Bible, are gradually developed in their triumph over error, and Ecclesiastical history gives an account of that development. When, therefore, any species of heresy, occurs, we need not be surprised, as though some strange thing had happened. We may not unfrequently read in history the triumph of the Scriptures over that very form of error. In those who despise all human learning, we see a revival of the principles of Montanus, who flourished A. D. 171. In those who discard the Old Testament, and in workers of miracles, we see a revival of the Manicheans of the third century. In those who deny the resurrection, we find a resuscitation of the doctrine of the Herecites of the third century. In annihilationists, we have the doctrine of certain Arabian teachers of the third century. In those who deny the necessity of divine grace in conversion, we have the doctrine of Pela-

gianism of the fifth century. In our modern Adventists, we read the history of the fifth monarchy men in 1658. In modern Socialism, we can read the ancient doctrines of Pythagoras, Plato, the Sect of the Essenees, Sir Thomas Moore in 1515, and Campunella in France in 1623.

These popular errors, which strike the masses as so very strange and wonderful, the Christian historian views as the struggling of a serpent, whose head has long since been crushed.

4. A knowledge of Sacred Geography is vastly important to the Student of the Bible.

The climate, soil, productions and natural scenery of the holy land, remain the same, in every age; but the civil divisions are so numerous that several maps will be requisite, to give the student of the Bible a view of the country as it was, at different periods—in the time of the *patriarchs*, as divided between THE TRIBES, under SOLOMON, under REHOBOAM, under the ROMANS, and as it exists in MODERN TIMES. It will also be necessary for him to be familiar with the Geography of the countries adjacent to Palestine, such as the Peninsula of Sinai with Egypt, illustrating the history of the Israelites from the Exodus to their entrance into Canaan—Asyria, Chaldea, Media, Armenia and Syria, showing the extent of several captivities—the countries adjacent to the Mediterranean, illustrating the Acts, Epistles and the Revelation—and Christendom at the Rise of Mahomedanism, and during the Crusades.

Maps, representing the scenes alluded to above, with faithful explanations, and complete geographical index or

concordance to the Old and New Testaments, giving the modern names of places after the Bible name, where there has been a change, will be found in "BAGSTER'S CHRONOLOGICAL SCRIPTURE ATLAS."

5. A knowledge of antiquities, affords great help in understanding the Bible.

Any thing illustrative of the habits and customs of the Jews, or of neighboring nations, is of vast importance. Coins, vessels, implements of husbandry, paintings, imagery, inscriptions, and architecture, give a testimony in illustration of the Scriptures, and in favor of their truthfulness. The Hieroglyphics of Egypt have at length spoken, and the entombed palaces of Ninevah and Babylon have lifted up their voice to sustain the sacred record. The Student of the Bible cannot study these antiquities too closely. Their direct bearing on the truth of the Bible, we shall show in a succeeding lecture.

6. A good knowledge of natural science, is of much service in understanding the Bible. No one can study Natural Philosophy, Chemistry, Botany, Astronomy or Geology, without soon finding something, to illustrate and to confirm the truth of the Bible. Astronomy has done much to establish the chronology of the world, and Geology has done much, and is destined to do much more, to illustrate the attributes of the Divine Creator, and to reveal his plan in the creation. But it was our purpose to reserve for future lectures, the particular bearing these sciences have on our subject.

7. A knowledge of general literature, assists greatly in understanding the Scriptures. The Old Testament writers

were the literary men of their day to the Jewish nation. They wrote in prose and in poetry, and according to the best literary standards, they wrote well. They made the best use of the language they had. Judging of them as mere literary men, they did the most that could have been done with their materials. Though their poetry may not have those characteristics, which give a finish to modern verse, it had the most essential and the grandest features of versification, while the idea of its inspiration, its God, its spirituality, and its immortality, invests it with an unearthly sublimity, and elevates it far above the poetry of the more modern and most refined languages.

Now it must be evident to every person of reflection, that the better one's acquaintance with the general literature of his own country, the more fully qualified, will he be, to appreciate the literature of the Jews, or of any other people. It must not be forgotten, that separate from the *inspired* character of the Bible, it possesses as distinct a literary character as appertains to any other class of writings.

8. We must not omit to notice Commentaries and Bible and Theological Dictionaries, written by learned and good men, as vastly important helps for understanding the Bible. Some, we are aware, affect to despise such aids, but we cannot see on what rational ground. It is said that there is no agreement between those who have commented upon the sacred writings. A large share of this objection, is mere imagination. True, Commentators disagree on some points, but they are few, compared with their points of agreement. It is really astonishing that learned and pious men of dif-

ferent schools and sentiments, are so well agreed in their expositions of the sacred text. If we act upon the principle of being our own Commentator, refusing to hear or read, note or comment, lest we should be misled, we ought scrupulously to carry out our principle, by troubling no one with disquisitions of our own. It is, however, to be feared that those who discard all human helps in understanding the Bible, are not the most quiet persons in the community, either with tongue or pen.

9. A strictly conscientious and blameless life is essential to an understanding of the Bible. "If any man will do his will he shall know of the doctrine," said our Lord Jesus Christ. He, who lives constantly in the light of God's countenance, who fears all sin as deadly poison, who is constantly solicitous to know and do all the requirements of God, having an abiding sense of his responsibility to his Maker for every act, word and thought of his life, he is the most likely to sympathize with the holy men who wrote as they were moved by the Holy Ghost, and to have a clear understanding of that way which the vulture's eye hath not seen, nor the lions whelp trod.

10. Prayer is another means for understanding the Bible. The direction is still in force and the promise is still sure—"If any man lack wisdom let him ask it of God, who giveth to all liberally and upbraideth not." If we need Divine help to enable us to comprehend that word which is food for the soul, is it not just as rational that we should ask for it, as it is that we should ask for our daily bread? Prayer, that we may understand God's word, not only brings the mind into that humble state which prepares

it for an answer, but it really secures the ear of omnipotence, and hence the Christian can pray with sincerity and confidence.

Thus after having prepared ourselves by a proper course of intellectual training, and by striving to live constantly in God's fear, we should then rely solely upon Him who alone can give success to all our exertions, and with the psalmist pray, "Teach me O Lord the way of thy statutes." And then, when the inquiry is made of us that was made of the eunuch, "understandest thou what thou readest," we may feel that we have within our own bosom the best of 'all leaders—an enlightened intellect, a live conscience, and that Spirit who leads the humble and contrite into all truth.

## LECTURE IV.

### THE INTERPRETATION OF THE BIBLE.

“WHOSO READETH, LET HIM UNDERSTAND.”—Matth. 24: 15.

In our last lecture, we noticed some necessary qualifications for understanding the Bible; and in this we purpose to refer to some of those principles or rules by which it is to be understood.

An eminent linguist used to say, that he desired no better grammar in learning a language, than he could make himself, by carefully noticing the grammatical forms of words as they occur in the New Testament of that language. Whether all students in linguistic lore would be alike successful in forming their own grammar or not, it is quite certain that the student of the Bible, by carefully noting the peculiarities of Scripture composition, will, in time, find himself in possession of a set of rules for Biblical interpretation far more valuable, than any arbitrary rules he is obliged to commit to memory. A good judgment, therefore, with an honest inquiry after truth, in connection with the qualifications for understanding the Bible, mentioned in our last lecture, will enable us to deduce our own rules from the Bible *itself*.

When we take a view of the elaborate rules of Horne

and Ernesti, with their almost innumerable subdivisions and exceptions, we can but feel, that did those authors fully carry out their plan, the young student might be presented with a book of rules, quite as large as, and far more intricate than the Bible itself. This would be very much like putting a book into the hand of the beginner nearly as large, and much more difficult to learn, than the Hebrew Bible, as the grammar of that Bible. In all studies, it should be one of the first and most important rules, to spend no more time in learning a rule, than would be requisite for learning all embraced within its compass, without any rule at all.

Elaborate rules of interpretation, may be of great service to the minds that deduced them from the Scriptures, and they may, from time to time, give many good suggestions and much encouragement to others as the same principles are becoming developed in their own minds, but to learn them, as arbitrary lessons, is of little use. Every man must, to a great extent, construct his own rules of interpretation.

We shall not attempt to pass over a tithe of the ground that writers on this subject explore, but bring what we have to offer into the shortest possible compass, showing rather, how rules of interpretation are to be made, than to attempt to lay them down ourself. Our remarks will come under the following heads:—

1. The literal meaning of words.
2. The figurative use of words.
3. The poetical parts of the Bible.
4. The prophetic parts of the Bible.

- I. The literal meaning of words first claims our attention.

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1. We may sometimes learn the sense of a word from a direct explanation, where one is given by the inspired writer, as in Hebrews 11th, where faith is defined to be the evidence of things not seen.

The inspired writers sometimes give an example in illustration of the meaning of a word. Paul refers to Abraham in illustration of his idea of *justification*, and James refers to the same as an example of the sense he attaches to the term *works*.

2. What is called the *usus loquendi*, or the manner in which a word is used in different texts, will greatly assist in arriving at the true sense of a word. For instance, if we wish to understand the meaning of the Hebrew word *Messiah*, or the Greek word *Baptizo*, we may take the Hebrew and Greek Concordances and examine the words wherever they occur in the Bible. By such a course, we can usually make up our mind, from the various connections in which a word is used, as to its true sense. The English Concordance will generally serve a good purpose, but will not answer as a sure guide, since the same Hebrew or Greek word may be rendered by different words in our English Bible. The Hebrew *Taneen* is translated *whale*, *dragon*, *serpent*, *monster*; and the Greek *allos*, is rendered *another*, *more*, *one*, *one another*, *other*, *otherwise*, *some*, *some-another* and *some others*.

It sometimes happens, however, that a word is used but once in the Bible. In such cases, it must be compared with the corresponding word in the ancient versions—the Septuagint, the Targums, the Vulgate and the Syriac. For example, the Hebrew word *tahalah*, rendered *folly*, occurs no where in the Bible, except in Job 4: 18; but in

Greek, it is *skolion*, *crooked*, *perverse*; in the Vulgate, *pravum*, *crooked*, *wicked*; and in the Targums, *iniquitas*, *iniquity*.

If a word is found in the New Testament to occur but once, it may be compared with the same word in the Septuagint, the classics, and with the corresponding word in the Vulgate and Syriac.

3. In determining the meaning of words, due regard must be had to the people to whom the language was addressed. Paul and James, evidently wrote to classes, each of which, entertained extreme notions respecting works and faith. The class Paul condemns regards the *works of the Jewish law*, without faith in Christ, as sufficient to secure salvation; whereas those censured by James, are such as suppose faith in Christ, without corresponding works, to be all that is requisite for salvation. The works Paul condemns, are works without faith in Christ; while the faith James condemns, is faith without corresponding good works.

Very much that is said in the New Testament, on the subject of the resurrection, was in opposition to the doctrine of the Saducees, who, not only denied the future resuscitation of the body, but the future existence of the soul, and hence the term *resurrection*, as used in the New Testament, usually covers the whole ground of man's future existence, whether of soul or body. That it refers to the future life of the soul, is evident from our Lord's discussion with the Saducees concerning the patriarchs, Math. 22: 23.

4. The context will greatly assist in determining the meaning of a word.

The context most evidently shows that the words of

Elijah to the prophets of Baal, and the words of Micah to the wicked King of Israel, were ironical, and hence are to be taken directly opposite to their literal import.

5. The force and character of a word, may, to some extent, be determined by its etymology; though this method must not be too much relied upon. (See last Lecture on original languages, &c.)

6. By comparing parallel passages, we may often come at the true meaning of words and phrases.

The Saviour and his apostles quote from the Septuagint, and their words do not always agree with the parallel passages of our Old Testament, which was translated from the Hebrew. Words and phrases, therefore, of the New Testament, must be explained by corresponding words and passages in the Old. (1st Peter 4 : 18,)—"If the righteous scarcely be saved where shall the ungodly and the sinner appear?" is a quotation of the Septuagint, of Prov. 11 : 31,—the Hebrew of which reads, "Behold the righteous shall be recompensed in the earth; much more the wicked and the sinner."

These passages we could scarcely think came from the same original, though, when critically considered, they are not so widely apart as many might imagine. Probably the true reading, and that which the Hebrew would very well bear, is something like the following:—"Behold the righteous, on the earth, shall be recompensed, even so the wicked and sinner."

II. The figurative use of words next claims our attention.

Figures abound most in the poetical parts of the Bible, they are, however, common in the prosaic parts.

1. Language is figurative, which in the nature of things cannot be true in a literal sense. For example—"God is my rock"—"Tears have been my meat," &c.—"I have made thee a defensed city, and an iron pillar, and brazen walls against the whole land."—"Let the dead bury their dead."—"This is my body."—"This (cup) is my blood."—"I am the rose of Sharon and the lilly of the valley."—"The three branches are three days."—"The three baskets are three days." Now the mind, without any process of reasoning, immediately decides, that all such passages as those just quoted, are not used in a literal, but in a figurative sense.

2. There are, however, passages, in relation to which doubt may be entertained. We can scarcely determine whether that word is used figuratively or not. In such cases, we must compare the passage containing the word, with one where similar language is used, and the sense is more clear; or the context may determine the point in question.

God is often represented as presenting a cup to the wicked, from which they drink to intoxication. See Nah. 3 : 11. Hab. 2 : 16. Ps. 75 : 8. Jer. 25 : 15-27. Ezek. 23 : 33, 34. Should there be any doubt in relation to whether the image occurring in either of these passages, is figurative or not, let the context be closely examined, and let passages containing similar and more definite language, be consulted, such as Is. 51 : 17-23, where Jerusalem is represented as an intoxicated female, and language is used which is most manifestly figurative.

"Wherefore hear thou this, O thou afflicted daughter,  
And thou drunken *but not with wine.*"

"Behold I will take from thy hand the cup of trembling,  
The dregs of the *cup of my fury* ;  
Thou shalt drink of it again no more."

3. The nature of the subject must determine the particular sense of a word, when figuratively used in more senses than one. Many words may be figurative of several ideas; thus, *wine* is emblematical both of *wrath* and *joy* ; *star*, of *a person in power, a god, and the Messiah*.

A good Symbolic dictionary would be of essential service in ascertaining the meaning of figures, but no one in existence appears to be as full, and as perfect, as such a work should be.

III. The poetical parts of the Bible come next in order.

Poetry is the most natural language of the human soul. It unites the two extremes of intelligences. While it soothes the infant in the cradle, it is the language of seraphs in heaven. Nations, in their pristine simplicity, record their most important sayings, in verse; as they advance to manhood, they have their ages of prosaic history and philosophy. In heaven, it may be seen, that the ideal and real blend in beautiful harmony.

The most of the prophets, except ~~David~~ and Jonah, the book of Job, the Psalms, the Proverbs, the Songs of Solomon, with other short specimens, are written in poetry. Hebrew poetry is destitute of rhyme and rhythm, though some few specimens, containing these more modern features

of poetry, occur. They are supposed to be accidental, though they undoubtedly discover that tendency of the human soul, whose full developement leads to these beautiful finishing characteristics of modern verse.

The Hebrew poet, like all others, selects those parts of a story, which will embellish his subject, and disregards the rest. We shall have an example of this, if we compare David's lamentation over Saul and Jonathan, with the history of that event; the former being poetry, and the latter prose.

But a grand characteristic of Hebrew poetry, is parallelism, which Dr. Lowth divides into parallels synonymous, parallels antithetic and parallels synthetic.

PARALLELS SYNONYMOUS, are poetical stanzas, where the second line answers to the first by expressing a similarity of meaning :—

“ Adah and Zillah, hear my voice !  
Ye wives of Lamech, mark my speech !  
For I have slain a man for my wound,  
And a young man—for my hurt,  
If Cain was avenged seven fold,  
Then Lamech—seventy times seven.”

In this specimen of antediluvian poetry, the terms in the second line of a stanza, express very similar ideas to the terms of the first. There are many varieties of this kind of parallelism, but we can only glance at the subject, simply for the purpose of giving the student of the Bible, a clue to the means for forming his own rules of interpretation.

PARALLELS ANTITHETIC, are poetical stanzas, where the second line expresses opposition of meaning to the first :

“ For his anger endureth but a moment,  
But his favor through life ;  
Sorrow may be a guest for the night,  
But joy cometh in the morning.”

In such specimens, the terms of the first line have their opposites in the second—anger and favor—moment and life—sorrow and joy—night and morning. There are several varieties of this kind of parallelism.

PARALLELS SYNTHETIC, are poetical stanzas, where the second line answers to the first by a similar construction, or by being about the same length :—

“ The law of Jehovah is perfect, restoring the soul ;  
The testimony of Jehovah is sure, making wise the simple ;  
The precepts of Jehovah are right, rejoicing the heart ;  
The commandment of Jehovah is clean, enlightening the eyes.”

Each of these three kinds of parallelisms, embraces many subdivisions, and the different kinds often run into each other, breaking up monotony, and thus greatly enlivening and beautifying the poetry.\* Let every English scholar procure a copy of the Scriptures in which the poetical parts are printed in lines, and notice the parallelisms as he reads, and he will soon discover a beauty which is unnoticed by

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\* For a thorough investigation of this interesting subject of Parallelisms, see Horne's Introduction ; Dr. G. R. Noyes' translations ; Nordheimer's Hebrew Grammar ; and chief of all Dr. Lowth's Preliminary Dissertation on the prophecy of Isaiah.

the ordinary method of reading the poetical parts of our version of the Bible.

Another characteristic of the poetry of the Bible, is figure. This is essential to all poetry. The mission of the poet, is one of vast importance in the world of language. It is he who infuses a spirit into words originally expressive of material ideas, and elevates them from the natural to the ideal world. The Jewish poets have invested every thing connected with the natural scenery of their country, their habits, their customs, and their history, with a sacred interest. Every thing beautiful, excellent, lovely, great, glorious and incomprehensible, is made to cluster around HIM, who is the great Hero of inspired poetry, and whose testimony is the spirit of all prophecy.

We can glance at but one more feature of Bible poetry, and that is its *abruptness*.

The poet flies from one subject to another, without the least regard to chronological order. To give events connected in regular historical order, is not the object of the Hebrew poet. Usually some great idea predominates in his mind. He wishes to set forth the glories of Messiah's reign, urge the duty of praising God, or portray the awful doom of God's enemies. In illustrating this great thought, scores of lesser ones, leap to his very mouth. Several strive to come out abreast, while the whole soul of the poet seems to burn with a holy phrenzy. For a specimen of the entire disregard of the Hebrew poet to the order of events, we may compare the seventy-eighth Psalm with the history of the Exodus from Egypt, and the plagues of the Egyptians. The events are not recorded, at all, in the order of the history.

From our discussion of the poetry of the Bible, we come to the following conclusions; or, perhaps, we may say, we would lay down the following rules of interpretation:—

1. *In Hebrew poetry, we may often understand words, by their parallel terms.* Such is the regularity here, that a good judgment, even without any knowledge of the original, may often determine if any thing is wrong in the translation.

2. *We should always look for some great spiritual idea or ideas in every poetical work.* The maximum idea of an inspired poet cannot rest in the figure.

3. A good acquaintance with the sources from which the Hebrews drew their figures, is indispensable for understanding their poetry. Those sources, in general, were nature, common life, their history, and their religion.

4. The corresponding history must give us the chronology of the events, related at random, in a Hebrew poem.

5. If the poem is a prophecy, we have no corresponding history, and hence must admit the times and seasons covered by such a poem, the Father has put in his own power. It is a fact worthy of notice, that events connected with the first and second coming of Christ, the Babylonish captivity and destruction of Jerusalem, are often commingled in the same book, and even in the same chapter, so that much judgment and care are requisite to separate them. Great confusion has been the result of reading prophecy as though it were a mere connected history of the future.

IV. We have already anticipated much that might be said on the interpretation of prophecy, under our last head. Much more is embraced in this part of our subject, but we

shall confine our remarks to one single point—the *double sense of prophecy*. Many have taken strong ground that prophecy never refers to more than one event, but this view cannot be made to harmonize with facts. It is certain, that about every passage, that in the first part of Matthew, is said to have been fulfilled in Christ, was literally fulfilled many years before, in the Israelitish nation. For instance, “Out of Egypt have I called my son.” By a reference to Hos. 11: 1, it will be seen that these words originally referred to the literal Israel, who came out of Egypt and practiced idolatry; the words were, also, applicable to Christ, because he was the true *seed* and the spiritual *Israel*.

In like manner, about all those passages in the book of Psalms, which the New Testament writers have referred to Christ and his gospel, were plainly applicable to David, and to events of his time. We may notice a few.

The second Psalm appears to be a celebration of David's coronation in Zion, but the author of Acts, in chapter 4: 25, refers it to the triumphs of the Messiah.

The eighth Psalm seems to speak of the supremacy of the human race above inferior nature, but from Hebrews 2: 6, it would seem to refer to the dominion of Christ, the second man.

The nineteenth Psalm, evidently, refers to the silent language of the material heavens, but in Romans 10: 18, the words are applied to the gospel word.

In the twenty-second Psalm, the words, “My God, my God, why hast thou forsaken me?” and other language of similar character, seem to be the wailings of the Psalmist over his distressed heart, but in Matthew 27, the very

words are put into the mouth of the Saviour. But not to be too tedious, we will refer the student of the Bible to all the texts of this character noted by bishop Horne, in his preface to the Psalms; he will then be prepared to form his own judgment on this subject. Compare Ps. 40, with Heb. 10 : 5—Ps. 41, with John 13 : 18—Ps. 45, with Heb. 1 : 3—Ps. 68, with Eph. 4 : 7, 8—Ps. 69, with Rom. 11 : 9, 10—Ps. 73, with Matth. 13 : 35—Ps. 91, with Matth. 4 : 6—7—Ps. 95, with Heb. 3. 4—Ps. 110, with Matth. 22 : 44—Ps. 117, with Rom. 15 : 11—Ps. 118, with Matth. 21 : 42, Mark 12 : 10, Luke 20 : 17, Acts 4 : 11—Ps. 132, with Acts 2 : 30.

The Saviour is well known in prophecy by the appellation, David, who was one of his most eminent types, and hence it is quite proper, that the same texts should often refer to both.

In like manner, much that is said of those wicked nations that persecuted the Jews, and of wicked individuals and their punishment, the New Testament applies to the whole world of the wicked, and to their punishment.

In the first place, the judgment is to be an individual affair. Every *one* is to give account of *himself* to God. The Saviour and his apostles, certainly, taught that in a most important sense, each individual should realize the awful solemnities of the judgment for himself, at the close of his natural life. The judgment is represented as the most important event in the history of a human being, and certainly no period is so eventful to a man as that of death. The impression was received from the apostles' preaching, that the generation yet living was to be overtaken by the judgment, and unless the apostles meant to deceive, which

we cannot for a moment allow, they were sincere in giving that impression.

The judgment is represented as coming suddenly upon individuals, taking some, while others were *left*.

We may also add, that we can scarcely imagine how the declaration of such an event, coming at the dissolution of this natural world, some thousand years hence, could have so deeply interested individuals in the days of the apostles, unless they believed, they should, in some way or other, have an individual foretaste of its solemn realities immediately upon their departure from this earthly house of their tabernacle. Neither can we suppose, that a general judgment would be of *infinite* interest to an individual spirit, who, for myriads of years, had been experiencing the unseen wonders of eternity.

Individual's names are often applied to nations, as, Israel, Edom, Ammon and Moab, and nations are often personified in the Bible, and addressed, as though they were persons possessing a real individuality. Nations *are* individuals on a greater scale, and the *world* is an individual on the greatest scale. Thus nature appears to be made up of similarities, each one larger, and swallowing up its predecessors—a wheel within a wheel.

It is because of these analogies in nature, that the self-same Scripture is referable to the individual, to the nation, and to the world. Very much prophecy, as well as typical language is founded upon this principle.

In Isaiah 13th, the prophet gives a description of the destruction of *Babylon* by the Medes. In Ezek. 30: 2-4 and 32: 7-8, the destruction of *Pharaoh* and *Egypt* are foretold, and Jeremiah and Joel give a similar account of

the destruction of *Jerusalem*. Now very similar language is used in the New Testament in describing the final judgment of the wicked, as will be seen by comparing the passages cited, with Matthew 24th chapter, Revelation 6 : 12-17, and many others. Indeed, events concerning different nations and individuals, are often, in the same chapter, so blended with events connected with the final judgment, that it is quite impossible to separate them. That such predictions do, in their ultimate consummation, look forward to something more important than national calamities, is evident from the fact that the figures themselves, require a more noted fulfilment. Admit that all those alarming expressions, abounding in the Jewish prophets, such as the darkening of the lights of heaven, the resurrection of the dead, and the burning up of the world, *were figurative*; it must, even then, be allowed that the Jews were familiar with such ideas, or they would never have been used as figures. As such ideas were not to be found amongst the heathen, we must suppose that the Jews received them through their revelation.

But that in prophetic language, all *wicked nations*, and the *wicked world*, are considered the same, and their doom so similar, that it may be foretold by the self-same language, is clearly taught in Scripture. Revelation 11 : 8—"And their dead bodies shall lie in the street of the great city, which spiritually, is called Sodom, and Egypt, where also our Lord was crucified." Galatians 4 : 25—"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." See 2d Thes. 2 : 8-10.

Thus as types become more and more like the antitype,

as they approach it, so prophecy, as it approaches its fulfilment, touches upon objects more and more like the grand object in which it has its consummation. Like the first glimmer of twilight, it increases till the perfect day—like the insignificant stream, it increases in magnitude, until the eye can not measure its width, and its rolling floods mingle with old ocean's waves—like the gentle zephyr, scarcely causing a graceful waving of herb and flower, but increasing in strength, till the lofty pine bends before it like the willow, the sturdy oak is torn from the solid earth, and its mighty power raises high the mountain wave.

From our remarks on prophecy, we deduce the following rules of interpretation :—

1. The manner, in which the New applies certain prophecies of the Old Testament, should be taken as a key to the interpretation of other prophecies.

2. The prophecy or the language that has a fulfilment in any type of Christ, may have a still further fulfilment in Christ himself.

3. The same language that is applicable to any wicked individual, may also have a fulfilment in a wicked nation, and a still further fulfilment in the wicked world.

4. All those passages that refer to a general judgment, may also have an individual application. "Be ye also ready: for in such an hour as ye think not, the Son of man cometh," is an appropriate warning to individuals to prepare for death.

5. The prophecies respect classes. Sodom, Egypt, Babylon, Jerusalem, as alike wicked, mean the same. "That wicked," "Antichrist," &c., as a power opposing

Christ, of whatever time, nation or denomination, refers to similar wicked powers.

6. We need not strive to separate the type and the antitype, when both appear to be objects of a prediction. We may restrict that to the grand antitype, whose exuberance of meaning, forbids it to be lavished upon any thing less.

7. We must expect to find Christ, in some way, connected with all the prophetic books. We are told that "the testimony of Jesus is the spirit of prophecy," and that "to him gave all the prophets witness." If the righteous are the subjects of the prediction, he is the DELIVER; if the wicked, he is their CONQUEROR.

## LECTURE V.

### THE STANDARD BY WHICH THE BIBLE IS TO BE EXAMINED—NATURE.

HOW SHALL WE KNOW THE WORD WHICH THE LORD HATH NOT SPOKEN?—Deut. 18: 21.

TRUTH is conformity to some *standard* with which the mind is intimate. If I declare my room to be twenty feet long, a piece of cloth to measure twenty yards, or a quantity of iron to weigh one hundred pounds, such declaration implies that I have a knowledge of the foot and the yard measure, and the pound weight, by which I have compared the articles named, and have thus ascertained the facts which I have predicated of them.

In like manner, if I affirm the Bible to be true, this affirmation implies that I have compared it with some true standard, a conformity to which, convinces me of its truthfulness.

This standard, by which the Bible is to be measured, is *nature*, or principles deduced from nature. We may take some *self-evident* proposition, or we may take some conclusion from a previous course of reasoning from nature, as our premise in examining the Bible, but whether a truth of consciousness, or a deduction of reason, it must be treated

as a self-evident idea, for the time being—while used as a measure with which to determine the truthfulness of the Bible.

It is essential that I should have a good acquaintance with the *premise*, or *measure*. If I have no idea of the length of the rule with which I measure the room, or the cloth, or have no knowledge of the weight with which I balance the iron, then it cannot be expected that I shall arrive at any just idea of the thing measured or weighed. If required to measure a piece of land, with a Hindoo measure, whose conformity with the American standard, I have no knowledge, then, it is apparent, that I can have no distinct idea of the quantity of land, after it has been measured.

To apply this method of argument: should I be asked if the Bible accords with what is manifested by the *invisible heavens*, I could not tell, since they have never been subject to my inspection. I may know something of the Bible, but I can know nothing, from observation, of scenes beyond the compass of my vision. But if asked if the Bible accords with what is taught by objects of nature surrounding me, I can form an opinion, since I know something of nature in its various departments. The man who has learned nothing of nature, is an idiot, and hence can not be capable of reading the Bible, understanding its truth, or of being responsible for the consequences of his idiocy.

When we speak of comparing the Bible with nature, it may, perhaps, be necessary to be more definite in relation to what we mean by the term. The term *nature*, in this discussion, we shall understand in its most extensive sense,

including all except *revelation*—all objects in the natural or in the moral world. Even Christian experience is nature, for it is the human soul becoming developed in the most natural manner. Christianity is adapted to the soul, as light is to the eye.

But it may be asked, since nature is our standard by which we are to judge of the Bible's truth, why not make nature our guide, and look no further than its teachings? We reply, because the Bible looks further than nature. We might as well ask, as the foot, rod, furlong and mile, are all made up of inches, why should we wish for any thing but the inch measure? Or as the eye is the standard by which the telescope is constructed, and by which we judge of its correctness, why not use the eye altogether, without ever desiring the telescope? We can discover objects in the natural heavens, and see others more clearly than could be the case with the naked eye, so with the Bible, we can look further into the spiritual heavens, and discover much that is entirely new, and we see other things more clearly than by the assistance of mere nature. We may behold what "eye hath not seen nor ear heard," &c. Eyes can never fill the place of telescopes, neither can telescopes enable us to dispense with eyes. Nature can never fill the place of the Bible, neither can we use the Bible without the help afforded by nature.

The mathematician will tell you that the only fundamental idea of mathematics, is the unit *one*, and that the whole system is evolved from this one idea, until we see "ten little sleepless sentinels, keeping watch over all the temporal affairs of men." The geōmātrician will tell you that the whole system of geometry is evolved from the simple

fundamental idea, that a "straight line between two given points is the nearest distance from one to the other."

So the system of revealed religion, appears to be but a lengthening out of a few self-evident truths, which are subjects of consciousness. The mind is not satisfied to rest upon those principles of consciousness without a revelation, for similar reasons, that the mathematician and the geometer, are not satisfied to rest upon the fundamental principles of their systems, but push on towards numerous ideas which lie far beyond the range of consciousness. But were it not for the self-evident and fundamental ideas, which lie at the foundation of science, there could be no science; and were there no self-evident and fundamental ideas, lying at the foundation of religion, no revelation could have been made to our minds. A revelation would be of no avail to a brute, because the brute has no religious nature, or, in other words, he is destitute of those self-evident and fundamental ideas, which lie at the foundation of religion, and which are used as tests in judging of the truth of a revelation. Those self-evident ideas, are a *part* of nature, and hence we say, *nature is the standard by which we are to examine the Bible.*

But in comparing the Bible with nature, we are in danger of falling into two errors, whenever we depart from ideas of consciousness. We may mistake the meaning of nature, or the meaning of the Bible, and in each case, we shall equally err. If one so mistakes nature as to suppose that it teaches theft, his view of nature will not harmonize with the Bible, or if one so misinterprets the Bible as to make it justify theft, such a notion will always be clashing with those principles of nature, written upon his own soul, and

upon all around him. When both nature and the Bible are properly interpreted, they are ever found to harmonize.

We shall now proceed to the illustration of this subject, by a few examples, drawn from the world of matter, and from the world of mind.

1. The world of matter, is so arranged that its simple appearance is the best calculated possible, to inspire the mind of the most superficial observer, with ideas of the wisdom, power and goodness of the Creator, and to awaken feelings of veneration. In short, it excites in the mind precisely the same ideas, received from the Scriptures. The Bible constantly refers to these visible objects as its prototype. "Forever O Lord thy word is settled in heaven. Thy faithfulness is unto all generations; thou hast established the earth, and it abideth. They continue this day according to thine ordinances; for all are thy servants."—Ps. 119: 89, 90, 91.

How beautifully sublime is another testimony the Bible gives to the starry heavens:—

"The heavens declare the glory of God;  
The firmament sheweth forth the work of his hands.  
Day uttereth instruction unto day,  
And night sheweth knowledge unto night,  
They have no speech nor language,  
And their voice is not heard;  
Yea, their sound goeth forth to all the earth,  
And their record to the ends of the world."


A New Testament writer assures us that this very sound is the gospel of Christ; thus we have the Bible itself bear-

ing witness to the fact that nature's revelations are identical with its own.

It is also a fact worthy of attention, that a knowledge of science, is not requisite to enable one to read the Divine Being in the phenomena of nature. The philosopher may, indeed, understand the nature of the eye, the telescope, the light, and the stars, better than the unlearned, though the most ordinary person can use his eyes, and look through the telescope, as well as the philosopher, and on the very face of the heavens, he may read the sublimest and the best lessons they were designed to teach.

2. We would not be understood, however, to intimate that the scientific man, who looks into the intricacies of nature, does not continually read new lessons, which go to corroborate the teachings of the Bible. He does; and hence it is that the one who studies nature, becomes more devout, or more hardened in infidelity.

*Look at the testimony given by an atom of matter.* We have taken a hasty view of the universe as a whole, let us now examine the least particle that the eye can behold. We can imagine it to be divisible, until a divided part cannot be seen by the nicest microscope, and then we can fancy it to be still divisible. The extent to which the division of matter has been carried by modern chemistry is truly astonishing. "Many years ago, a curious calculation was made by Dr. Thomson, to show to what degree matter could be divided, and yet be sensible to the eye. He dissolved a grain of *nitrate of lead* in 500,000 grains of water, and passed through the solution a current of sulphurated hydrogen, when the whole liquid became sensibly



discolored. Now, a grain of water may be regarded as about equal to a drop of that liquid, and a drop may be easily spread out so as to cover a square inch of surface. But under an ordinary microscope, the millionth of a square inch may be distinguished by the eye. The water, therefore, could be divided into 500,000,000,000 parts. But the lead in a grain of nitrate of lead weighs 0.62 grains; an atom of lead cannot weigh more than 1,310,000,000,000th of a grain, while the atom of sulphur which combined with the lead, rendered it visible (in the mass?) could not weigh more than 1-2,015,000,000, that is the two billionth part of a grain.

But what is a billion, or, rather, what conception can we form of such a quantity? We may say that a billion is a million of millions, and can easily represent it thus:—1,000,000,000,000. But a school boy's calculation will show how entirely the mind is incapable of conceiving such numbers. If a person were able to count at the rate of 200 in a minute, and to work without intermission twelve hours in a day, he would take, to count a billion, 6,944,944 days, or 19,025 years 319 days. But this may be nothing to the division of matter.

There are living creatures so minute, that a hundred million of them may be comprehended in the space of a cubic inch. But these creatures, until they are lost to the sense of sight, aided by the most powerful instruments, are seen to possess organs fitted for collecting their food, and even capturing their prey. They are, therefore, supplied with organs, and these organs consist of tissues nourished by circulating fluids, which must consist of parts or atoms, if we please so to term them. In reckoning the size of such

atoms, we must not speak of billions, but, perchance, of billions of billions. And what is a billion of billions? The number is a quadrillion, and can be easily represented thus : 1,000,000,000,000,000,000,000,000 ; and the same school boy's calculation may be employed to show that to count a quadrillion, at the rate of 200 a minute, would require all the inhabitants of the globe, supposing them to be a thousand millions, to count incessantly for 19,025,875 years, or for more than 3000 times the period for which the human race has been supposed to be in existence."\*

Thus it appears that below, as well as above us, there is a world of invisibility. We have not seen God at any time, neither is it possible for us to see the primary particles which make up his creation. Their *proximity* alone, renders them visible. Our bodies—the world in which we live—the whole universe of matter, might be separated into particles so minute as to be invisible as their Divine Creator. What then is matter in its original state? We know not. There is something in the least particle that is incomprehensible to mortals, and hence it excites our wonder and veneration, bidding us look to the God who *doeth wonders*.

All then, we know of matter in its essence, is, 1st, Its smallest particle which we have been able to examine, exists as a compound, and hence must have been *created*; this is what the Bible teaches. 2nd, It is invisible in its original particles, and hence is a product worthy of an invisible Maker. 3rd, It is incomprehensible, and this, which is just what the Bible teaches of all nature, renders it a wor-

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\* Annual of Scientific Discovery, for 1852, page 166.

thy creation of that God who cannot be understood to perfection, and whose ways also, are past finding out.

Thus, contemplate nature in its two extremes, in its coarsest and finest moulds, the bulky universe of worlds, and the invisible atom, nature, as studied by the peasant, and by the philosopher, both alike reveal the perfections of the Divine Creator, and give their unyielding testimony in favor of his revelation.

3. We may also illustrate our position by examples, drawn from the world of mind. The mind is made up of *reason*, *will* and *sensibility*, and the Bible is most evidently adapted to each.

*A large share of human duties arise out of the relations in which human beings stand to each other ; and in a great variety of cases, the mind teaches, in regard to these duties, the very sentiment of the Bible.*

The mind itself has been so faithful in bearing testimony to the sinfulness of theft, polygamy and murder, that even some heathen have been shocked at the example of their own gods, and as Rosseau said, "the holy voice of nature, stronger than that of the gods," "seemed to banish to the confines of heaven, guilt and the guilty." True, reason may, in passing through its numerous mazes, grow wild, so as to form conclusions very untrue, but the voice of conscience, uttered by a healthy soul, is always authentic. It is God's own voice, and always accords with the *language* of the Bible.

2. The history of the world, is an account of God's method of providential dealing with mind. *This history of God's providential dealing must agree with his*

*revelations* ; and who, in reading a history of this world, does not find innumerable traces of the wisdom, power and goodness of that Being, who, in the Bible, is declared to be the actual governor of the world. "The Lord reigneth, let the earth rejoice." The fact that he is the ruler of all men, does not imply that all consent to be ruled by him. This is not the case with the subjects of any ruler. The fact that all the disobedient are not punished here, does not prove that his rule is without equity ; other just rulers do not always punish as soon as the crime is committed. It is enough to know that a day of retribution, will come in *some* world, and history teaches that this truth of the Bible, has ever been deeply impressed upon human minds.

3. We may compare what the mind teaches of its own growth, or development, with the teachings of the Bible on the same subject.

We arrive at our first ideas through the medium of the senses. The following, perhaps, is about the process through which the mind passes in forming its ideas, and its language. We first examine some natural object, as the *heavens* ; we next form an idea of the thing examined, in our own minds ; we then invent some word, or take one already in use, to express that idea, and call it *heavens* ; after this we may conceive of the abode of God, and as no word will do to apply to it but one expressive of great loftiness, we apply to it the word *heavens*. Thus language is constantly ascending from the natural to the ideal universe. Is there nothing like this in the Bible ? Do not its types, shadows, parables, and the gradual and continual elevation of its language, from beginning to end, show its adaptation

to progressive minds, like our own? The Bible teaches that this growth of mind, is to be continued in heaven. Christ is to "*feed,*" *instruct,* his people, "and to *lead* them to living fountains of water." Eternal life is to consist in learning to know the only true God, which we shall learn, as all intelligences must, by a study of his works.

But there are some objections to making nature the standard, in examining the Bible, which claim attention.

1. It is said we must take the Bible as a book of authority, and quietly submit to its teachings. We reply, that its authority must first be established; and how shall that be done unless we prove that it came from God? and how shall we prove that it came from God, unless we find that its revelations are worthy of God? and how shall we know that they are worthy of God, unless we know something of the character of God? and how can we know any thing of God unless we learn it from his works, i. e. from nature? Proving the Bible to be true and authentic, therefore, is nothing more nor less, than measuring its teachings by those of nature.

2. It is said that the Bible's own harmony with itself, is sufficient evidence of its truth. But where do we get our first ideas of harmony except from nature, and what teaches us that this ought to be a characteristic of the Bible, except some teacher distinct from the Bible? That teacher is *nature*.

3. But it is said, we are inwardly convinced of its truth. But what do we mean by being inwardly convinced of the truth of the Bible? Why we evidently mean that

the Bible teaches us some of the same truths taught us by our own minds, and hence we believe its truth. What the Bible teaches of God and of man so well accords with our own internal sense of what a true revelation ought to teach, that we believe it true. Here then, as in all objections raised to our position, is a direct reference to nature as the only proper *standard*.

4. But it is still urged that nature cannot be the standard, since the Bible goes far beyond nature. Perhaps we have sufficiently answered this objection, by the figure of the eyes and the telescope. True, the Bible goes far beyond nature, and so the telescope goes far beyond human eyes, yet, after all, the telescope is modelled according to the principle of the eye, the eye must judge of its correctness, and without the eye it is useless. The Bible goes, in its revelations, far beyond the research of human minds, though to the full extent of their capacity, human minds may agree with the Bible. All men have a firm conviction that God ought to be a being of goodness, and not of malevolence, that men ought to do right, and not wrong, and this revelation of the human mind, as far as it goes, runs perfectly parallel with the Bible, and forms the basis, the standard by which we should judge of its truth. We may therefore, know the word which the Lord hath not spoken, when it is contradictory to this standard to which we are to bring all books professing to be revelations.

## LECTURE VI.

### GLIMPSES OF THE MESSIAH IN THE PENTATEUCH—TYPES.

FOR THE LAW, HAVING A SHADOW OF GOOD THINGS TO COME,  
&c.—Heb. 10: 1.

In this lecture we shall refer to those *types* or *shadows* which clearly personate Him who was to come, and whose resemblance to the antitype forms a most striking proof of the superhuman character of both Testaments.

The types of the law have been divided into several kinds.

1. Persons typical; such as patriarchs, priests, prophets and kings.

2. Things typical; as Jacob's ladder, the manna, and the brazen serpent.

3. Actions typical; as the deliverance from Egypt, the passage through the red sea, the sojourn in the wilderness, the passage over Jordan, entrance into the holy land, and restoration from Babylon.

4. Rites typical; as the various offerings, sacrifices and purifications.

5. Places typical; as the land of Canaan, the cities of refuge, the tabernacle, and the temple.\*

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\* Kitto's Cyclopædia—article, Types.

We shall take up the subject in the order of their occurrence in the Pentateuch, noticing those only, for which we have the authority of some inspired writer that such are to be regarded as truly typical of Christ or of his gospel. In passing through the books of the Pentateuch, we shall not notice any type that occurred in a previous book, but those only, that are for the first time introduced.

1. *First, let us notice the types of the book of Genesis.* Adam is the first that meets our attention. We are expressly told by Paul, in Romans, that he was the figure of him who was to come. (Romans 5 : 14.) The special points of resemblance between Adam and Christ, were—1st, Each were the head, father, and representative of the human race. Adam was the temporal father of all ; Christ was “the everlasting Father,” and all spiritual persons are his seed—Isaiah 53 : 10. 2d, They resemble each other in lordship and dominion. Paul shows that, that very dominion which was originally given to Adam, was committed to Christ, the second Adam. Compare Psalms 8 : 5, 6, 7, 8, with Ephesians 1 : 22, and Hebrews 2 : 6–10.

The points of contrast between Adam and Christ, are no less striking, and are not less regarded by the inspired writers, than the points of resemblance. The first Adam was earthly, the second was heavenly ; the first Adam fell by temptation, the second withstood all temptations ; the first Adam brought sin and death upon his offspring, the second brings salvation and life ; by the first Adam the earthly paradise was lost to his race, by the second the heavenly paradise is regained. See the argument of Paul in 1st Cor. 15.

Can we fail to recognize a Divine hand in this arrangement? Is there not a resemblance and a contrast quite natural and philosophical between the type and antitype, which, though no man could have invented, becomes exceedingly striking when once laid before our minds?

2. *The next type found in Genesis is Melchizedek.* This name is a compound of two Hebrew words, signifying *king of righteousness*. He is also called *king of Salem*, which signifies *king of peace*, and priest of the most High God. Whoever this noted individual might have been, who blessed Abraham, and to whom Abraham paid tithes, he is typical of the Messiah chiefly in that, 1st. He united in one person, as was often the case in ancient times, the regal and priestly offices. This was not the case with the Levitical priesthood. For attempting to perform the peculiar work of the priest in burning incense, king Uzziah was smitten with leprosy, while the censer was yet in his hand, (2d Chron. 26 : 18.) Jesus Christ, however, like Melchizedek, was to be both a King and a Priest. In allusion to this fact, it was predicted of him, that he should be a Priest upon his throne.—(Zech. 6 : 13.) The Psalmist, also, in prophesying of the Messiah, clearly establishes the connection between the type and the antitype. “The Lord hath sworn and will not repent, thou art a priest forever, after the order of Melchizedek,”—Psalms 110 : 4, with which compare Hebrew 6 : 20 and 7.

Christ resembled Melchizedek, in that his priesthood was interminable. Under the Levitical law, priests were not suffered to continue because of death, and hence the priesthood descended from father to son. (Hebrews 7 : 23.) It does not seem that Melchizedek received his priesthood

from father or mother, or that he ever left it to a successor. In this respect, he was a striking type of the Messiah, who was to be a priest *forever*. See the apostle's argument throughout Hebrews 7.

3. *Isaac*, the third type mentioned in Genesis, resembles Christ, chiefly, in that he was appointed to be a *sacrifice*. He was the seed of Abraham, and so was Christ. Referring to Isaac as a type of the Saviour, Paul says, Hebrews 11: 18, 19, "Of whom it was said, that in Isaac shall thy seed be called. Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure."

II. We notice the types of the book of Exodus.

1. *Aaron* was an eminent type of the Messiah. He was so, as *priest*, and particularly as the *first* of the order of Levitical priesthood. The name MESSIAH in Hebrew, and CHRIST in Greek, signifies the ANOINTED, and anointing was a ceremony performed upon Aaron, and upon all other priests, when inducted into the priestly office. Paul notices Christ, as "a great High priest that passed into the heavens," who can be touched with the feelings of our infirmities, "tempted in all points like as we are," and "who took not this honor unto himself," but was "called of God, as was Aaron." See Hebrews 4: 14, 15, and 5: 1-4.

2. *The Paschal Lamb* was also an eminent type of Christ. In the book of Revelation, the epithet Lamb is applied to Christ no less than twenty-five times. In many particulars, which our limits will not allow us to mention, this Lamb beautifully prefigured Christ. The Lamb was without blemish; slain by violence; slain on the very

month, day and hour, when Christ died; a personal use was made of his blood, to secure the people from the destroying angel; a personal use was made of his flesh; it was to be eaten with the loins girt, their staves in their hands, their shoes on their feet, and eaten in haste; and on that very night the Israelites took their departure from Egypt to Canaan. These resemblances are too natural to require comment. In allusion to this type, Isaiah speaks of the Saviour, "as a Lamb led to the slaughter." (Isaiah 53:7.) John recognizes him as the "Lamb of God that taketh away the sin of the world," whereas Paul directly establishes the connection between the type and the anti-type, when he says, "For even Christ our 'passover' is sacrificed for us." See 1st Cor. 5:7.

3. *The manna* is the next type that claims our attention.

In allusion to this manna upon which the Israelites fed in the wilderness, our Saviour appears to have called himself the bread of life that cometh down from heaven. Speaking of himself, he says, "This is that bread which came down from heaven, not as your fathers did eat manna and are dead; he that eateth of this bread shall live forever." (John 6:58.) Paul also establishes the connection between the type and the antitype, when he speaks of the Jewish fathers all eating the same spiritual meat. See the whole argument in 1st Cor. 10th chapter.

4. *The smitten rock* in Horeb is the next type of the Saviour. Numerous are the passages, both in the Old and New Testaments, where the salvation of Christ, is compared to water. But Paul directly establishes the connection in 1st Cor. 10:4,—“And did all drink of that same spiritual

drink, for they drank of that spiritual rock that followed them; and that rock was Christ." That is, the rock was typical of Christ.

5. *The Tabernacle and the ark* were also typical of gospel times. Compare Exodus 25 and 37 with Hebrews 9.

6. *The mercy seat* prefigured the Saviour's shrine of mercy. Compare Exodus 37 : 6, with Romans 3 : 25—"propitiation," *mercy seat*—and Hebrews 4 : 16.

7. *The Jubilee*, which took place every fiftieth year, when all servants were free, and when each man returned to his inheritance, typified the deliverance of sinners from the bondage of sin through Jesus Christ. Compare Exodus 23, Leviticus 25, with Isaiah 61 : 1-3, and Luke 4 : 19.

8. *The Cities of Refuge*, are first mentioned in this book. These were appointed for the man slayer, to which he might flee, and there await an impartial trial. They are alluded to in the New Testament, as typical of the security we find by taking refuge in Jesus Christ. Compare Exodus 21, Numbers 35 : 9-28. Joshua 20, with Hebrews 6 : 18.

### III. Let us now notice the types of Leviticus.

These were chiefly the sacrifices and offerings, enjoined by the Jewish law; the institution of the priesthood, purifications, and sacred festivals.

Horne gives five offerings under the Levitical law.

1. *The burnt offerings* which prefigured the full, perfect and sufficient sacrifice of Christ to put away sin; and who, by his own offering, "hath perfected forever them that are sanctified." Compare Leviticus 1, with Hebrews 9 : 28, 10 : 14 and John 1 : 7.

2. *Meat offerings.* See Leviticus 2d chapter.

3. *Peace offerings*, which represented both Christ's oblation of himself, whereby he became our peace and salvation, and also an oblation of praise, thanksgiving and prayer to God. Compare Leviticus 3, with Ephesians 2 : 14-16, Acts 13 : 47, Hebrews 5 : 9; 9 : 28.

4. *The offering for the sin of ignorance*, which being consumed without the camp, signified Christ's suffering without the gate, that he might sanctify the people with his own blood. Compare Leviticus 4, with Hebrews 13 : 11-13.

5. *Trespass offerings* were for sins knowingly committed, on which sacrifice the guilt was considered as being transferred to the animal offered up to Jehovah, and the person offering it, as redeemed from the penalty of sin. Thus, Jesus Christ is said to have made his soul an offering for sin. Compare Leviticus 6 and 7 chapters, with Isaiah 53 : 10, and 2d Corinthians 5 : 21.

The laws respecting the consecration of the priesthood, Aaron and his sons, is particularly related in Leviticus 8-10. We have already alluded to the priestly office in connection with the name of Aaron. This is a very important link in binding together the two Testaments.

Those laws concerning purification that abound in Leviticus, typify the moral cleansing from sin, received through Jesus Christ.

1. Of these, we may mention those laws concerning *the leper, and the great day of atonement.* Compare Ch. 13 and 16, with Hebrews 9 : 7-12. 24-27.

These ceremonies were intended to show the exceeding

sinfulness of sin, and to point to the great atonement to be made by the Messiah.

2. *The scape goat*, over the head of which the sins of the people were confessed, and then sent away into "a land not inhabited," evidently prefigures the Messiah. Many are the slight and incidental allusions in the Scriptures which establish this position beyond all rational doubt.

Compare the account given in Leviticus 16:21, with Isaiah 53: 11, 12, John 1: 29, Hebrews 9: 28, 1st Peter 2: 24.

The twenty-third chapter of Leviticus treats of the seven great Jewish festivals—the Sabbath, passover, feast of first-fruits, feast of pentecost, feast of trumpets, great day of atonement, and feast of tabernacles. These festivals, not only afforded the Jews an opportunity for congregating and for worship, but they prefigured some circumstances connected with the Gospel of Jesus Christ. Frequent allusion is made to their spiritual import in the New Testament, particularly in the book of Hebrews.

IV. The types of the book of Numbers come next in order.

*The brazen serpent* was an object made by order of Moses, for those Israelites to look upon, who had been bitten by the fiery serpents, and all who looked were healed. That this image prefigured the Messiah, will be seen by comparing Numbers 21 with John 3: 14.

This appears to be the principal original type introduced in this book.

V. The types of the book of Deuteronomy are the last that claims our attention.

1. *Moses* is, for the first time, introduced in this book as a Prophet, directly comparing with the Messiah. The words found in Deuteronomy 18: 15, while they may be regarded as a direct prophecy, do also establish the point that Moses is to be regarded as an eminent type of the Messiah. See Acts 3: 22, and Hebrews 3: 2.

2. *Joshua* was a type of Christ, in that he gave literal rest to the literal Israel in the literal Canaan, whereas Christ gives spiritual rest to the spiritual Israel in the spiritual Canaan. The author of the Hebrews thus refers to the two, "For if Jesus (*Joshua*) had given them rest, then would he not afterward have spoken of another day." Compare Deuteronomy 31, with Hebrews 4: 8.

Thus we have briefly noticed the principal types of the Pentateuch, which refer to the Messiah or to his kingdom. There appears to be no more, of very special moment, except Canaan and Zion, though these in fact, we can scarcely suppose, became much recognized as typical of the Church, or of the heavenly state, till a later day.

These emblems appear to have formed the basis of the language of the Jewish prophets, when they spake of him who should "be a priest on his throne." There are but few types, introduced by other writers of the Old Testament, which were not first recognized in the Pentateuch. David, Jonah, the Jewish nation and Jerusalem, we believe, are the principal new ones we find in the prophets.

Regarding this subject as one of vast importance, we have been particular in giving quotations, although, at the expense of being considered dull. We are now prepared for the following remarks:

1. These typical objects and ceremonies formed the

religion of the patriarchs ; if not, they had no religion. They must, therefore, have regarded them as pointing to spiritual substances, since all religion sinks down into man's spiritual nature, and claims immortality for its reason. What an insipid system Judaism must have been to him who looked no deeper than the mere figure !

2. Such figures caused the patriarchs to look forward to good things to come. For this we have the testimony of the New Testament writers. Abraham looked for a better country, and Moses had respect to the recompense of reward.

3. The prophets are full of casual allusions to these figures, as though by common consent, all were accustomed to refer them to the Messiah, and to his gospel. They speak of him as a king and a priest—he was the true Israel whose “seed shall inherit the earth”—he was a “lamb led to the slaughter.” Every “one that thirsted” was invited to come to him and drink, and all that hungered were cautioned not to spend their money for “that which is not bread”—his was to be a tabernacle “that should not be taken down”—and he was to preach “deliverance to the captives, and the opening of the prison doors to them that are bound. The prophetic books are so full of such references to the types of the Pentateuch, that we cannot doubt that the prophets founded their predictions upon that book, though from their warm, energetic, and highly spiritual cast of mind, we are equally confident that they never would have been the authors of a book containing so much apparently cool formality, and evidently so far back of the time in which they wrote.

4. The types cause the two Testaments to link in with

each other, at a thousand points, and where no forger would ever have thought of establishing a connection. Added to this consideration, these connections are all perfectly artless, and appear quite accidental. If any mortal, or set of mortals, have forged such a union between the two volumes, the case is without a parallel in the history of the world's literature.

5. Finally, these types all centre in ONE GREAT IDEA, CHRIST. The Bible then is a book of one idea. CHRIST is the great central and leading thought of the Scriptures. Here is a book, which, in its history, covers over four thousand years, containing the religious literature of the same people, and embracing a greater variety of subjects than any other book in the world, and yet this ONE IDEA is never lost sight of, but renders every single type redolent with life. What unity in the midst of variety! No book covering so much ground, and embracing so many topics, and yet keeping up such a unity of idea, can be found on earth. Where shall a parallel be found? We know of none, except the great VOLUME OF NATURE, the Bible's only and most perfect prototype, and the standard by which its truthfulness is determined.

## LECTURE VII.

### GLIMPSES OF THE MESSIAH IN THE PENTATEUCH—ANGEL OF JEHOVAH.

AND THE LORD WHOM YE SEEK, SHALL SUDDENLY COME INTO HIS TEMPLE, EVEN THE MESSENGER (ANGEL) OF THE COVENANT, WHOM YE DELIGHT IN.—Malachi 3 : 1.

NO MAN HATH SEEN GOD AT ANY TIME, THE ONLY BEGOTTEN SON, WHICH IS IN THE BOSOM OF THE FATHER, HE HATH DECLARED HIM.—John 1 : 18.

The Scriptures, both of the Old and New Testament, are exceedingly explicit in maintaining the invisibility of the DIVINE BEING. The following texts are in point : viz.—  
“There shall no man see me and live.” “So he goeth by me, and I see him not; he passeth on also, but I perceive him not.” “No man hath seen God at any time.” “Ye have neither heard his voice at any time, nor seen his shape.” “For the invisible things of him (are) his eternal power and Godhead.” “Image of the invisible God.” “He (Moses) endured, as seeing him who is invisible.” “Whom no man hath seen nor can see.”

Now with these positive declarations of God's invisibility before us, what are we to do with that numerous class of texts found in the Old Testament, in which God seems to

place himself within the scope of human senses, causing both his *voice* to be heard and his *shape* to be seen? We might indeed suppose that such language was made use of to express a spiritual appearance of God, did not the circumstances connected with such manifestations utterly forbid the supposition, and make it apparent that there was indeed a visible form or an audible voice.

Of the epithets applied to such manifestations, we select for present examination the expression *Angel of Jehovah*, which, in our English version, is rendered *Angel of the Lord*, and is evidently used with reference to some manifestation of God, which suggests itself to the natural senses of man. In our discussion we lay down the following propositions :—

I. The term *Angel of Jehovah*, is used with reference to some manifestation of God, suggesting itself to the natural senses of man. In the examination of this appellation, we shall consider its import as used in the Pentateuch, and then trace it through the other historical and prophetical books.

The first time this form of speech occurs, is where the Angel of Jehovah found Hagar by a fountain of water in the wilderness. Gen. 16 : 7. This Angel is represented as conversing with her in such language as she could understand, and which elicited an answer from her ; commanding her to return to her mistress ; promises to multiply her seed ; tells her that Jehovah had heard her affliction ; and foretells the character and habits of her progeny. But the *name* Hagar gave to the God that talked with her, is just what we might expect from one who had been taught to believe in the in-

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visibility of the Divine Being. "And she called the name of the *Jehovah* that spake unto her, *thou God of visibility*."\* The reason why Hagar gave the *Jehovah* that talked with her this name, is thus given: "For," she said, "and have I also here *looked upon the back parts of the visible*?" It is worthy of notice that we have here the same form of expression which occurs in Exodus 33: 23, where God said to Moses, "Thou shalt see my back parts." The name Hagar gave the well, according to some eminent scholars, signifies *the well of the Invisible God*.† And with this idea accords the most ancient versions, which read as follows:—"For I have openly seen him that appeared unto me."‡ "Lo, I begin to see, after that he appeared unto me."|| "Lo, I have beheld a vision, after he beheld me."§ "Even here I have seen, after his seeing me."¶ "Behold here is revealed the Divine Majesty after the vision."\*\*

From a candid examination of this subject, two things are quite evident: 1st. Hagar saw a visible appearance of God. 2d. Having previously regarded the Divine Being as invisible, she is struck with astonishment and exclaims, "*thou God of visibility!*"

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\* This rendering is, according to Broothroid, given by Le Clerk, Houbigant, and Michaelis, and it certainly accords with the *usus loquendi*. See 1st Samuel 16: 12, Job 33: 21, and Nahum 3: 6, where the same form of expression occurs.

† Broothroid thinks that this expression has been corrupted, and should read *alhe* or *haal*, instead of *lahe*, as it stands in the editions of the Hebrew Bible. Without such a reading, the paronomasia is destroyed.

‡ Greek. || Chaldee. § Syriac. ¶ Arabic. \*\* Targum of Jonathan.

2. The appellation *Angel of Jehovah*, next occurs in Genesis 22 : 11—"And the *Angel of Jehovah* called unto him out of heaven, and said, Abraham, Abraham." That this *Angel* was identical with God himself, is clear from the following considerations :—

1. He was the one who commanded the sacrifice, and hence he says, "Thou hast not withheld thine only Son from me ;" and the first, second and third verses say, that *God* tempted Abraham and commanded him to sacrifice his son. Of this same *Angel*, it is said, in verses 15, 16 and 17—"And the *Angel of Jehovah* called unto Abraham, out of heaven, the second time, and said, "By myself have I sworn, saith the *Lord* ; for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven," &c. Now it is evident that no ordinary *Angel* could have sworn to bestow such blessings as are here promised ; and the fact that Abraham calls the one who swore to him, the *Lord God of Heaven*, in Genesis, 24 : 7, fully identifies this *Angel* with the Supreme God. The name Abraham gave to the place, and the remark he made on the occasion, seems to be designed to commemorate the fact that he had at this time enjoyed a visible interview with God. And Abraham called the name of the place, *Jehovah shall see*, or differently pointed, it might have a passive signification, *Jehovah shall be seen*.\* "As it is said to this day, in the

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\*This reading is favored by the Septuagint which reads, "As it is said to this day in the mount the *Lord will appear*, and by this means the paronomasia is preserved.

mount, *the Lord will appear.*" This saying had become a proverb in the days of Moses, and hence would, of course, continue a long time after him; and some have regarded them as prophetic, pointing to the erection of the temple upon this spot; which idea is favored by the Chaldee Paraphrase. In that temple God was pleased to manifest himself to men; not unfrequently to the natural senses; and the texts which represent Him as dwelling in "his holy mountain," in "his holy temple," are numerous.

2. The same Being is represented as appearing to Isaac, in Genesis 26: 2, and commanded him to go down into Egypt, on account of the famine. He promises Isaac to give him the country, and to perform the oath which he swore unto Abraham his father. The Jehovah who swore to Abraham we have just seen, was identical with the Angel of Jehovah which commanded the sacrifice of Isaac.

4. The same Being appeared as a *man*, Genesis 32: 24; but Hosea calls this man the *Angel*: "Yea, he had power over the Angel and prevailed, and he made supplication to him: he found him in *Bethel* and there he spake with him; even the Lord God of hosts, is his memorial." Now the prophet, in the last clause of the passage, refers to the second appearance, when Jacob had come out of Padanaram, as recorded in Genesis 35: 9-15, to which Being, called a *man*, when he wrestled with Jacob at Penuel, the *Angel*, the *Jehovah God*, and the *Jehovah*, by Hósea, is applied the names *God*, and *God Almighty*, and He is represented as confirming the promise He made to Abraham, and Isaac. He is called Jehovah in Genesis

12: 7; 13: 14; 28: 13. This was the Angel that redeemed Jacob from all evil, whom he represents as identical with the *God before whom his fathers had walked, and who had fed him his life long*. This is the Angel of God that spake to him in a dream at Padanaram, and who declared himself to be the *God of Bethel*, to whom Jacob made his vow. Jacob, it appears, enquired for the name of the man with whom he wrestled at Penue! but his curiosity is not gratified, and in allusion to this, Hosea says, "Jehovah is his memorial," i. e., his name. Jacob called the name of the place "the *face of God*," "for," said he, "I have seen God, *face to face*, and my life is preserved." Such visible appearances of God seem to have been so rare that they always excited great astonishment, as there appears to have been an impression that no one could see Him and live.

5. The next account of the appearance of the *Angel Jehovah*, was to Moses. "And the *Angel of Jehovah* appeared unto him in a flame of fire," &c. This appearance calls himself the God of his father, the God of Abraham, Isaac, and Jacob; said he had seen the affliction of *his* people in Egypt, that he had come down to deliver them, and to bring them to a good land, appoints Moses their conductor, &c. Moses gives to this Being the appellation *God*, and hid his face, for he was afraid to look upon him; and when Moses enquired what name he should give to the children of Israel, this same Angel said, "I AM THAT I AM," and commanded him to say to the children of Israel, that one, bearing the name "*I am*," had sent him unto them.

This, therefore, was the *Angel of Jehovah*, who pledg-



ed himself to conduct the Israelites to the promised land ; and that he was no ordinary angel is apparent not only from the names applied to him, but from the fact that God declares that *his name is in him*. When the Israelites had sinned by making the golden calf, God said he would send *an Angel* to conduct them, but *He* himself would not go up with them.

Now the fact that the people regarded such intelligence as "*evil tidings*," and "*mourned*," and "*stripped themselves of their ornaments*," shows that they could not have supposed the Angel of Jehovah, who had previously pledged himself to be their leader, an ordinary Angel ; but when God said, "*My presence shall go with thee*," Moses seemed satisfied.

6. This Angel of Jehovah also appeared to Balaam. But it will be seen by the connection, that he who is repeatedly called "*Angel*," is recognized by the prophet as God himself.

7. In Judges, we have an account of the *Angel of Jehovah* speaking to all the children of Israel, reproving them for their sins ; and this Being represents himself as the one who covenanted with their fathers and brought them out of Egypt. We have also an account of an *Angel of Jehovah* appearing to Gideon, under the oak which was in Ophrah ; but Gideon calls him "*my Jehovah*," and said that he had seen an Angel of the Lord, *face to face*, and was gratefully afraid, till Jehovah comforted him with the promise that he should not die.

8. It would be needless to refer to more of the numerous instances given in the historical parts of the Old

Testament, where God appears to man as the *Angel of Jehovah*; but in all instances it is apparent that there is a *representation of God*, which comes within the reach of the human senses, and that the *Being* called Angel, is identical with the *Infinite Jehovah* himself. There are numerous other instances in which God, under *other names*, appears to man. The following texts embrace the idea:—  
 “And they saw the God of Israel.” “Jehovah will come down in the sight of all the people upon Mount Sinai.”  
 “And Jehovah spake to Moses, *face to face*, as a man speaketh unto his friend.” “I saw Jehovah sitting upon a throne.” “Woe is me! for I am undone, for mine eyes have seen the King, Jehovah of hosts.”

The Old Testament abounds with such declarations; but our chief object has been to trace the word *Angel* throughout the Prophets, into the New Testament. Our second proposition is as follows:

II. The expression *Angel of Jehovah*, is applied to the Messiah of the New Testament.

1. We conceive that the *Angel of Jehovah*, when he appeared to Manoah, assumes a title which is peculiar to the Messiah. “And the Angel of Jehovah said, why asketh thou after my name, seeing it is wonderful?”\* The same appellation is unquestionably given to the Messiah, in Isaiah. “For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called *Wonderful*, Counsellor, the mighty God, Everlasting Father, the Prince of Peace.” That this text

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\*Hebrew *Palec*.

refers to the Messiah of the New Testament, no one can doubt.

2. Again, the term is evidently applied to Christ, in Isaiah 42 : 19—"Who is blind as my servant? or deaf as my Angel that I sent?" This angel or servant is the same as that mentioned in the first verse. "Behold my servant whom I uphold, mine elect in whom my soul delighteth." These words are quoted in Matthew, and applied to Christ.

3. Malachi, also refers to the Messiah under this appellation. "Behold I will send my messenger (John the Baptist,) and he shall prepare the way before me, and Jehovah, whom ye seek, shall suddenly come into his temple, even the Angel of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." That the New Testament writers understood this prophecy as referring to John the Baptist, and to the Messiah, is apparent from Mark 1 : 2.\* "As it is written in the Prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee." "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Now, the third verse is quoted with but little alteration from the Hebrew of Isaiah 40 : 3. "The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*, make straight in the desert a highway for our God." Mark, after blending these two predictions, goes on to speak of John and Christ, showing clearly that he understood the Angel of Jehovah, of Malachi, to be identical with the *Jehovah*, and *Our God*, of Isaiah, and with the *Messiah*, whose history he is about to

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\*See also Matthew, 11 : 10; Luke, 7 : 27; Mark, 1 : 3.

record. In the same connection, Isaiah calls him the "glory of Jehovah," which expression manifestly refers to a visible appearance of God. In Corinthians, Paul says, "Neither let us tempt *Christ*, as some of them also tempted, and were destroyed of serpents." Now, who was this *Christ* who was tempted in the wilderness? We learn, by referring to Numbers 21: 5-9, where we have an account of the people speaking against a being denominated *God* and *Jehovah*, who is represented as the leader of the Israelites; and to whom we have already seen, that the appellation, *Angel*, is constantly applied. For tempting this Being, they were bitten by serpents.

4. We will call attention to but one other passage, (John 1: 1,) where Jesus Christ is called the Word, and is identified with the God who was in the beginning, and the Maker of all things. Now, as Jesus Christ represented God, as a *word* represents the mind of him who utters it, there is reason for giving him this appellation. But was this a Jewish form of expression? Have we any reason to suppose that the readers of John's gospel would have been able to comprehend the import of such an epithet, when applied to the Messiah? He is evidently arguing to prove the Divinity of our Lord; but if he bases an argument upon a term which the Jews have not been accustomed to apply to their God, nor to the Messiah, he proves nothing to their minds at all. Now, it is a fact, worthy of attention, that in the Chaldee Paraphrase of Onkelos and Jonathan, we have the expression *Word of Jehovah*,\* where

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\**Mamra Yahovah* is a Chaldee expression which stands for the Angel of Jehovah, or Jehovah where any manifestation of the Divine Being is referred to, and it answers to the Greek *logos*.

reference is made to a visible form of the *Almighty*. See the following texts:—Genesis 3: 8, “*The Word of Jehovah* walking in the garden;” 26: 3, “*My Word* shall judge thee and bless thee;” 28: 20, “And Jacob vowed a vow to the *Word* ;” 35: 9, “And the *Word* of Jehovah appeared to Jacob;” Exodus 16: 8, “Your murmurings against the *Word of Jehovah* ;” 19: 17, “To meet with the *Word* of Jehovah;” 30: 5, “I will appoint for thee my *Word* ;” Leviticus 26: 11, “My *Word* shall not reject you;” Numbers 11: 20, “Rejected the *Word* of Jehovah;” 14: 9, “But rebel not ye against the *Word* of the Lord;” 23: 4, “And the *Word* from before Jehovah met Balaam;” Deuteronomy 1: 30, “The *Word* of *Jehovah, thy God* ;” 32: 33, “And in this ye did not believe in the *Word* of Jehovah, thy God; 13: 18, “If thou shalt be obedient to the *Word of Jehovah thy God* ;” Psalms 2: 2, “Against the *Word* of Jehovah;” 4, “*Word of Jehovah* shall have them in derision;” 11, *Word* of Jehovah, &c. ;” Psalms 3: 4, “I cried unto the *Word of Jehovah* ;” 9: 2, “I will rejoice in thy *Word* .”

The above quotations, taken promiscuously from the Scriptures, are certainly sufficient to show that the Jews, in the time of John, the Evangelist, must have been familiar with the application of the epithet, *Word*, to the God of the Old Testament; and it is more than probable, they had been accustomed to apply it to their expected Messiah.

We are brought by this discussion to the following conclusions :

1. That Jehovah, although in His essence *invisible*, was accustomed to reveal himself to the senses of men under

the old dispensation. This appearance is often called the *shekinah*, the habitation or dwelling, in the Chaldee.

2. That this revelation of God was identical with the Messiah of the New Testament. John 1:18, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

3. The God of the Old Testament is the God of the New, and there is an identity of thought running throughout the Sacred volume.

4. The grand *idea* of the Bible is the revelation of CHRIST to the world. He is the great Hero, both of the Old and the New Testament.

5. What a bright evidence, this unity of thought, kept up through the Pentateuch, Prophets, Gospels and Epistles, affords of the Inspiration of the Bible! God must have guided the minds of all, or their thoughts would not always have been running in the same channel.

## LECTURE VIII.

### GLIMPSES OF THE MESSIAH IN THE PENTATEUCH—PRO- PHECY.

FOR HAD YE BELIEVED MOSES, YE WOULD HAVE BELIEVED  
ME, FOR HE WROTE OF ME.—John 5: 46.

No idea is more clearly and forcibly taught by nature than that truth should harmonize with itself, hence if the Bible be true, its different parts will be found to be in strict harmony. Now the glimpses of a Saviour, abounding in the Old Testament, form the strongest link by which that volume is bound to the New, and it is thus, the Christian finds abundant proof of the Messiahship of Jesus of Nazareth, and hence evidence of the truth of his Bible. He is no strange being, making a sudden and unexpected appearance upon our world's stage, but a long series of types and prophecies, had excited a general expectation of his advent, and their wonderful fulfilment in him, made it apparent that he was the one who was to come.

Gloom, indeed, is the doctrine that we find no Christ in the Old Testament, and yet there are those professing to be Christians, who tell us that they have sought in vain, especially in the writings of Moses, for expressions directly and unequivocally referring to the Christ of the New Tes-

tament. Let such persons reflect that they come into direct collision with Jesus Christ himself, who, on several occasions, declared his connection with Moses. "He wrote of me," was his firm declaration to the Jews. And just before his departure to heaven, he thus reminds his disciples of the words he had spoken to them on a previous occasion. "All things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." The woman of Samaria, though possessing no part of the Old Testament, except the five books of Moses, had learned therefrom that the Messiah would come, who was called Christ; and Paul protested that in his preaching he had said no other thing, than the Prophets and Moses did say, should come.

At first, the idea of a Saviour was dimly foreshadowed and slightly hinted, but as we pass along through Pentateuch, Psalms, and Prophets, it grows more and more luminous, until every shadow flees before the glorious rising of the Sun of righteousness.

We shall endeavor in this discourse—

1. To trace the developement of the idea of a Saviour through the writings of Moses.

2. Show some of the practical benefits which may result from this subject to ourselves.

We have in a preceding lecture, noticed those bleeding victims and other figures, designed to prefigure the Lamb slain from the foundation of the world, and now we are to confine our attention to those predictions, given at first, it must be confessed, in language somewhat obscure, but which increases in lucidness until the perfect day.

1. The first intimation of a Saviour, is given by the Almighty, soon after the fall, in Genesis, 3 : 15, in the curse denounced against the serpent. The passage might be rendered thus :—And I will put hostility between thee, and between the woman, and between thy seed, and between her seed, she shall lie in wait for thy head, and thou shalt lie in wait for his heel.

Now, this language seems to have been the best in use, for conveying the idea of a Saviour, to the minds of men, in that primitive state. Mark the terms used, and you cannot fail to see that they are well selected. In the first place, the *serpent* was a most expressive emblem of the *evil spirit*, and has been considered as such by all nations. St. John, in the book of Revelation, calls him the devil, and the fact that all the Jews have ever regarded him as emblematical of the devil, shows that the language of their Scriptures must have been sufficiently plain to teach them such an idea.

The term, *seed* was well selected, since our first parents had doubtless lived long enough to witness the fact, that plants produced their kind through the agency of seed, and hence the word is figuratively applied to express human offspring. The Hebrew word *zarang*, seed, when referring to human offspring, is never used in the plural, and hence it is exceedingly appropriate for the occasion, as it may refer either to Christ as an individual, or to all the holy seed, as they are one with him, and hence says Paul :—“ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many ; but as of one, and to thy seed which is Christ.” That is ; Moses selected a word which, in its application to children, was confined

to the singular, because it primarily referred to Christ, and included his posterity, only as they were identified with him.

By the seed of the serpent, we are to understand those that have a spiritual similarity to the devil. In this sense, our Lord charges the Jews with being of their father the devil, whose works they would do; and Paul charges Elymus, the sorcerer, with being the "child of the devil," because he sought to pervert the right ways of the Lord; and John declares that it is by the love and practice of sin that men become children of the devil. We understand therefore that all, who oppose God, and his cause, are the *seed* of the serpent, or children of the devil.

As already intimated, the seed of the woman primarily refers to Christ, and then to all his followers as they are one with him. As the expression, "seed of the serpent," includes the devil, and all who are one with him, so the "*seed of the woman*," includes Christ and all who are one with him. The passage, therefore, alludes to the conflict that shall be carried on between truth and error, the cause of God, and the cause of the devil, in the persons of the righteous and the wicked, until truth shall completely triumph; and hence Paul assures the saints of his day, that they should realize this promised triumph in their own case, "And the God of Peace, shall crush satan under your feet shortly."

The serpent is to lie in wait for the heel of Christ. He is to contend with the saints, and do injury to the cause of God, but can never interfere with its vital part. The injury he can inflict is to be superficial and temporary; as a wound

on the thick skin of the heel from the fang of a serpent, is not likely to prove fatal.

The Saviour, however, shall bruise Satan's head, i. e. completely overcome him. Truth shall prevail,—Satan must be bound, his host spoiled and vanquished, and the Saints of the Most High, under the Captain of their salvation, will possess the Kingdom.

The Old Testament saints appear to have had a view of this battle and victory. Isaiah (27:1) says:—"In that day the Lord, with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea." Though the prophet may here refer to the destruction of some powerful enemy of the Jewish nation, yet it is in perfect accordance with the genius of prophecy for the passage to look forward to the entire destruction of the seed of evil doers.

Long was the time before the advent of this seed, for whom the children of promise were counted, and most ardently did our first parents and their successors long for the dark night to pass away, and for the Deliverer to appear.

Behold, how ready they are to seize upon every circumstance, as the approach of this promised seed. Our first parents must have looked forward with deep interest and anxiety to the appearance of their first born. It was to be something new and strange; and when one appeared in form like themselves, was it not natural for Eve to suppose she had gotten the promised seed? and in the joy of her heart, the exclamation was elicited, "*I have gotten a man even Jehovah!*" as the words should be rendered. How natu-

ral for our first parents to suppose, when a *seed appeared* in their own *image*, that that seed was the Jehovah in whose image *they* were created, and the promised deliverer. But alas! just as many since the days of the Saviour's flesh, have been anticipating his speedy advent, and have found that the vision tarries long, so our first parents found, and so other Old Testament characters found that their brightest anticipations perished in the bud.

Disappointed in her expectations, our first mother called her second son *Abel, vanity*, and with the birth of Seth, her hopes still appear to be greatly chastened, "For God," said she, "hath appointed me another seed instead of Abel whom Cain slew."

At the birth of Noah, the hope of the human race, of the immediate appearance of the promised seed, appears again to have revived. "And he called his name Noah, *rest*, saying, This same shall comfort us concerning our work and toil of our hands because of the ground which the Lord hath cursed."

2. Passing over the case of Abel's faith, which must have had its object in Christ, the great antitype of his acceptable offering, and the blessing, Noah pronounced upon *Jehovah*, the God of Shem, which could have been no other than the guardian God of the Jewish nation, and who, in process of time, came in the flesh, we come to the promise made to Abraham. The grand promise of the Messiah, under the appellation of *seed*, was more clearly announced to Abraham, than it had been to our first parents. On three different occasions, the assurance was given to him, that through his seed, a blessing should come upon all nations. First, we have a simple promise—"And all

the races of the earth shall be blessed in thee." (Genesis 12: 3.) In the second place, a covenant is made with Abraham—"In that same day the Lord made a covenant with Abraham, saying, unto thy seed have I given this land, from the river of Egypt unto the great river," &c. (Genesis 15: 18.) This refers more especially to the possessions of his literal seed, promises of which, are more or less blended with those directed to his spiritual seed, of which they were a figure. Lastly, this promise is confirmed by an oath. God swore by himself, and he said:—"And in thy seed shall all the nations of the earth *bless themselves*. (Genesis 22: 18.) It is worthy of notice that the reflexive form of the verb is here used, (*heetbarak*;) "*shall bless themselves*." Thus did the Lord teach, as long ago as Abraham's day, that men were to be blessed in Christ, the true seed, only through their own free agency.

That this promise to Abraham, included spiritual blessings, is evident from the fact that they formed the religion of the patriarch. The New Testament also gives ample testimony that he did not confine such promises to temporal blessings. Our Lord says "Abraham saw his day afar off and was glad." Peter speaks of the promise to Abraham as announcing "the sending of Jesus Christ to bless men by turning them away from their iniquities;" and Paul expressly states that the faith of Abraham was saving faith; and again he declares that "the Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel, unto Abraham. "In thee shall all nations be blessed;" and, once more: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed which is

Christ." Thus, the fact is announced that the gospel was preached in the days of Abraham, and with great frequency its precious promises were confirmed to the human ancestry of our Lord, until they became concentrated in a particular tribe and family. The promise was especially confirmed to Isaac and to Jacob.

3. We come next to the promise announced to Judah. The aged patriarch Jacob, when about to die, surrounded by his children, thus announces, in sublime poetic stanzas, the destiny of his most favored son Judah :—

"Thou Judah (i. e. praise) thee shall thy brethren praise,  
 Thy hand shall be upon the neck of thy foes ;  
 To thee shall the sons of thy father do homage.  
 A lion's whelp is Judah ;  
 From the prey my son, thou shalt go up.  
 He shall lie down as a lion,  
 And as a lioness—who shall rouse him ?  
 A sceptre shall not depart from Judah ;  
 Nor a law-giver from him,  
 Until Shiloh (Peaceful One) come,  
 And him shall the nations obey.  
 To the vine he shall bind his ass ;  
 To the vine shoot the foal of his shee-ass.  
 He shall wash his garments in wine,  
 And his robe in the blood of grapes.  
 His eyes he shall darken with wine,  
 And whiten his teeth with milk."

Now, whatever be the etymology of the word *Shiloh*, it is evident that it referred to Christ, from the fact that the Jews, who ought to know their own language, have thus ever understood it. Onkelos, in his Targum, thus trans-

lates the passage:—"There shall not be taken away one having the principality from the house of Judah, nor a scribe from his children's children, till Messiah's come, whose is the kingdom." The other Targums and Talmoods of the Jews, take the same view of the passage.

The idea is, that Judah should keep the supremacy until the sceptre should be put into Shiloh's hands. This tribe did retain its supremacy, even after the return from Babylon, and when under the Romans; but on the appearance of Christ, this natural and temporal supremacy passed into a spiritual and everlasting reign. The lion of the tribe of Judah and the root of David, had appeared to order and establish his throne forever.

4. The prediction of Balaam, is the next that claims attention.

His words are none the less true, because he was not of the Jewish nation, for God evidently took cognizance of the whole transaction. How sublimely this Eastern seer breaks forth in his poetical predictions!

"I shall see him—but not now :  
 I shall behold him—but not nigh !  
 There shall come a star out of Jacob,  
 And a sceptre shall arise out of Jacob,  
 And shall smite the corners of Moab,  
 And destroy all the children of Sheth,  
 And Edom shall be a possession,  
 Seir also shall be a possession for his enemies ;  
 And Israel shall do valiently.  
 Out of Jacob shall come he that shall have dominion,  
 And shall destroy him that remaineth of the city."

The Hebrew word rendered *destroy*, might be rendered

*undermine*, as in Isaiah 22: 5, and hence in the Chaldee and Syriac the verse is translated, "*He shall subdue all the sons of Seth, and rule over all the sons of men.*"

Onkelos, in his Targum, thus paraphrases:—"When a Prince shall arise of the house of Jacob, and Christ shall be anointed of the house of Israel, He shall slay the princes of Moab, *and rule over all the sons of men.*" As the children of Seth comprised the human race, the prediction could not refer to any one less than Him, who ~~was~~ to subdue all men to himself.

The wise men who came to worship the infant Saviour came from the East, the identical country of Balaam, and they were guided on their way by this star which was the Redeemer's emblem.

Peter applies the term star to Christ, when he exhorts Christians to adhere to the "more sure word of prophecy," until the day dawned, and the day-star arose in their hearts; and in the book of Revelation, the Saviour takes the appellation to himself, "I am the root and the offspring of David, and the bright and morning star."

5. The prophecy of Moses may next claim our attention.

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;" (Deut. 18: 15;) and again, in the 18th and 19th verses, "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto the words which

he shall speak in my name, I will require it of him. That this prophet was not Joshua, as some have supposed, is evident from Deuteronomy 34:10. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

It is also evident from Numbers 12:6, 7, 8. "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"

God would speak to an ordinary prophet in visions, but Moses and Christ were prophets who enjoyed the freest intercourse with God.

All the ancient Jewish writers, understood this prophet to be Christ, and it was so understood, especially, in the days of our Lord. After the miracle of the loaves, the people exclaimed, "This is of a truth that Prophet."—(John 6:14.)

Stephen also applies the term to Christ. (Acts 7:37.) "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear;" and Peter declares that this prophet was identical with Jesus whom God sent to turn away men from their iniquities.

Thus we have gone through with the leading types and predictions of the Pentateuch, respecting the Messiah.

As with the types, so we might trace these prophetic glimpses through the other historical books, the psalms,

and the prophets, and from thence into the New Testament, where we should find every prophetic ray converging in Jesus of Nazareth; but the mind, already inspired by the increasing light, irresistibly rushes forward to the grand completion of this heavenly drama. We set out from Eden, and now we have arrived at Bethlehem, and here all the predictions and types of the Old Testament are centering in one personage. He is the Seed of the woman and of Abraham, the Lion of the tribe of Judah, the Shiloh, the Star of Balaam, and the Prophet of Moses. He is both the root and the offspring of David, and will sit upon his throne forever. Heaven and earth join in celebrating this glorious fulfilment of prophecy. Wise men come to seek him and to worship him. Angels celebrate the occasion with their loftiest songs of joy. Shepherds catch the sound, and hasten to do homage at his feet. Aged Anna gives thanks; while old Simeon, who had long been waiting for the salvation of Israel, clasped him in his arms, and holding him in whom centred every ray of light that had shone from the creation, he could exclaim, "Now let thy servant depart in peace, for mine eyes have seen thy salvation." But who can dwell upon this glorious scene? Here converges a light which bedazzles our vision, and we are bewildered by the sweet and unearthly strains of Angels! The great mystery which has been hid from ages, and from generations, begins to be revealed in Jesus Christ, and the glory of God appears in the face of his only begotten Son!

Well may the heavenly choir sing, "Glory to God in the highest, peace on earth and good will towards men," and let all the inhabitants of earth echo back the sound.

Shall we now ask :—

II. What practical benefit to ourselves, may result from a contemplation of such a subject ?

1. Certainly a subject that has employed the attention of God, angels, and holy men, is worthy our attention. Shall we say that *such* a subject is merely speculative, and refuse to engage in its contemplation ?

2. A subject that is fraught with such wisdom, is worthy of our consideration. God made us, and endowed us with intelligence that we might study his wisdom, and learn his nature from his various works ; and what works so fully develop his wisdom as this great plan of redemption ?

3. This subject shows that there is a connection between the Old Testament and the New, and thus evinces the truth of the Bible. Jesus Christ is not a Divinity, unceremoniously introduced to the world, but a long process of shadows and prophecies is requisite to introduce him. Who would have known him to be the Messiah, had it not been for the Old Testament ? We have been told to throw the Old Testament aside. Perish such a thought ! Hell never gave birth to one more infidel in its character.

4. We learn God's method of instruction. It is to teach truth as men are able to bear it. It may be asked, why was not plainer language used in the predictions respecting the Messiah, in the earlier ages. We answer, that that language was used which was best calculated to teach the glorious doctrine of salvation by Christ to the gradually developing intellects of men.

Had plainer language been used, it must have been language of a more modern type, which the patriarchs could

never have comprehended. The great object of the Old Testament was to introduce Christ to the world, and just as soon as human ideas and language would suffice, he made his appearance upon our world's stage.

5. And finally, such a Saviour, bringing a religion so well attested, is worthy of all acceptation. Sinner, we invite you to accept of one of whom MOSES in the law and the PROPHETS did write. We ask you to come to the true Sun of Righteousness, around whom circles the whole galaxy of types and prophecies. He has come to save his people from their sins. If you will be his, he will save you.

## LECTURE IX.

### THE ADVENT OF THE MESSIAH, A JOYFUL OCCASION TO THE WORLD.

AND IT SHALL BE SAID IN THAT DAY, LO THIS IS OUR GOD;  
WE HAVE WAITED FOR HIM, AND HE WILL SAVE US: THIS IS  
THE LORD; WE HAVE WAITED FOR HIM, WE WILL BE GLAD  
AND REJOICE IN HIS SALVATION.—Isaiah 25. 9.

The greatest blessing God ever conferred upon man, is the Gospel. Without it, existence itself would be a curse. The world had waited long for the announcement of salvation through Christ, and when grace and truth finally came, though rejected by the mass, the message was received by some with great joy.

There were those who recognized their promised Messiah, and said, "this is *our* God."—"This is our own national and patron Divinity."—"We have waited for him."—"This is *THE* Lord."—"He is not only *OUR* Lord, but he is *THE* Lord—the God of the whole earth."—"We will rejoice and be glad in his salvation."

The theme of our present lecture is—*the joyful occasion of the Messiah's Advent*. It was an event which in itself was calculated to awaken the deepest interest on the part of the world, and should have been hailed with unprecedented

joy, by every intelligent mortal. This will be seen from the following considerations:—

I. *It was the termination of a long and wise course of preparation.* It was the dawn of day, after a long and dreary night—a plentiful harvest, after a long season of toil—a glorious jubilee, after a protracted and grievous captivity—a new era in the world's history, when the old was about to vanish away, and all things were to become new.

1. Before the Messiah could make his appearance, certain preparatory doctrines must be taught to men.

Men must become impressed with the great doctrines of the Divine unity, the Divine spirituality, and human accountability. The fact that there is but *one God*, though so simple to us, was a difficult lesson for the ancients to learn, and required thousands of years for its full accomplishment.

The first term applied to the Supreme Being in the Bible, *Aloheem*, is in the plural number, which intimates that men formerly ascribed the events of nature to a plurality of causes; and hence the particularity of the Old Testament in proclaiming the doctrine, that what had been supposed to be distinct causes, was really a unity—"Hear, O Israel; the *Lord* our *God* is *ONE Lord*." Though, in conformity with the views of the heathen, a name has been applied to him expressive of a plurality of ideas, yet, *THE JEHOVAH, OUR GOD, is but ONE.*

Never were the Jews fully taught this doctrine till Egypt and Babylon had trampled them down, and they had learned, by woeful experience, that all the God's of the

heathen, were powerless, and that their God alone had strength to deliver in every time of trouble.

The *spirituality* of the Divine Being was no less difficult to learn. Nature proclaimed to man the existence of some Infinite power, the giver of all good. Thankfulness for favors received was prompted in the hearts of men. But how could they express their thankfulness? Why; the first idea was to give him something—give him bread—give him fine flour mingled with oil—give him the first of all the flocks, and the first of all the fruits of the earth—hence came the religion of sacrifices and burnt offerings.

Now, as far as such offerings were a mere expression of grateful emotions, spontaneously gushing forth from the human bosom, all was well; but when men supposed God needed any thing in the shape of food or drink from their hands, these very offerings became a kind of idolatry—hence came the dispensation of the prophets to lead man one step higher towards the Divinity. They taught that God must be worshipped, not as though he needed any thing at our hands, for he was a Spirit, and these offerings were of no avail, only as they betokened the inward feeling of the soul, and pointed to something higher than themselves. “To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.” “Bring no more vain oblations; incense is an abomination unto me; the new moons and the Sabbaths; the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting.” “Wash you, make you clean, put away the

evil of your doings from before mine eyes; cease to do evil."

It was with the view of turning away the mind from mere ceremonial worship, as though God was a material being, who could be profited by burnt offerings, that the prophet Micah asks: "Wherewith shall I come, before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" "He hath showed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Thus with much difficulty, and after a long time, the doctrine of the Divine spirituality was suitably explained and enforced to the Jewish nation.

Nor was it less difficult to teach the doctrine of human accountability. Ordinarily "sentence against an evil work is not speedily executed." The reward of the righteous, and the punishment of the wicked often lie far away, and are hidden in the mists of eternity. On this account men, naturally, have but obscure views of their accountability to God. It was needful, therefore, that one nation should be selected as a model, and that their natural history should be a type of the spiritual history of the race. Accordingly in the Jewish nation, God caused the reward of the good closely to follow their works, filling their barns with plenty, and making their presses to burst forth with new wine; while punishment trod upon the heels of iniquity in the form of blasting and mildew, pestilence and the sword.

By such a close connection of sowing and reaping—works and their fruits—God did eventually establish his character with the Jews as the rewarder of the righteous, and the punisher of all evil doers.

2. It was also necessary, before the coming the Messiah that man should have time and opportunity for learning his need. Hence a law demanding perfect moral purity, must be given; not that God ever expected man unaided, could keep that law, but the true object of the law was to discover to man his inability to live a life of purity, and hence that he might be driven to some source for aid. The law was not given to make man straight, but to show him where he was crooked, and thus to suggest the importance of dependence upon a higher power than himself. By such means man was impressed with the importance of having some more favorable means for holding intercourse with God.

3. A series of types and shadows must prepare the world for the reception of the Messiah. What was the Messiah to be? Something like him must first appear, or else human language could not reveal him to the conceptions of men. *First*, must come the shadow, and afterwards the substance. Like Adam, he must be the head of the human race—like Moses, he must lead his people from the spiritual Egypt—like Joshua, he must conduct his followers into the spiritual Canaan—like David, he must be a king—like the Jewish High-priest, he must offer a sacrifice for the people—like the manna, he must be the bread of God that cometh down from heaven—like the waters that gushed from the smitten rock, he must give the water of life—like the brazen serpent, he must be held up as an

object of faith to deliver from the poison of the old serpent, the devil—and like the Paschal Lamb, his blood must secure from the vengeance of the destroying angel.

Had it not been for the types that preceded, who could have recognized the Saviour at his coming?

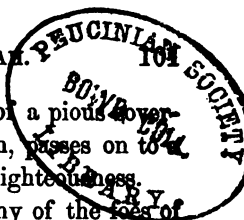
5. A series of prophecies must also prepare the way for the Messiah. "The testimony of Jesus is the spirit of prophecy." The spiritual meaning of all the prophecies points to, and gives a testimony of Jesus. "To him," we are told, "give all the prophets witness." True, the prophets introduce much that is local and natural, but all is either, introductory to, or figurative of the Messiah, who is the Sun in the firmament of prophecy.

Whenever a prophet attempts a description of anything national, his soul is soon possessed of a heavenly fervor, and he imperceptably slides into a description of something connected with Messiah's reign.

Where a prophet begins a description of his own sorrows or the sorrows of Israel, ere he is aware, he is describing the distresses that fell upon him who was a man of sorrows and acquainted with grief.

When he celebrates some great deliverance, like emancipation from Babylon, the language arises in fervor, till it cannot be lavished upon any thing short of the spiritual deliverance which was to be accomplished by him, who was to speak deliverance to the captive, and open the door of the prison to those who were bound.

When he refers to the anointing on the coronation of a king, he soon goes into a sublime rhapsody, in relation to the spiritual king, who was to be set on the Holy hill Zion.



When he describes the equitable reign of a pious sovereign, he, by a most natural figure of speech, passes on to a description of the king who shall reign in righteousness.

When he portrays the destruction of any of the foes of Israel, ere we are aware the language glows with heat, and assumes an unearthly strength, till at length, all the thunder of prophecy, concentrated in a single verse, is hurled with fury upon the spiritual foes of the Messiah's Kingdom.\*

5. The world must be brought into a suitable state for the coming of the Messiah.

The Romans, who were the best skilled in matters pertaining to political economy, had extended their conquests over the best part of the known world; the Grecians, who had a language the most cultivated and refined, had made most extensive literary conquests; and the Jews, who of all nations was the only one, possessing a revelation from God, had erected their synagogues, and established the forms of the true religion amongst every nation of importance, under heaven. Thus the politics of Rome, the literature of Greece, and the religion of Judea, were mingled in the crucible of Divine Providence, in order to prepare the way of the Lord, and to facilitate the proclamation of the message of salvation.

6. It was needful that a general expectation of the coming of the Messiah should be excited in the bosoms of men. This expectation was excited by the preliminaries to which we have alluded. The Jews expected him of whom

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\*See Lecture on Rules of Interpretation.

Moses in the law and the prophets did write, and the Gentiles were desiring and expecting some one, who would introduce something superior to their philosophy or superstition. The wise had decided that philosophy was not adapted to the mind of the masses; that superstition, which alone seemed to come within their intellectual grasp, could do them little good; and that neither philosophy or superstition were adapted to the wants of man's highest nature. Human nature, like the creeping vine, required something stronger than itself, around which it might cling. Tired, faint and sick, humanity was ready to perish, without some remedial and resuscitating power, and cried aloud for a physician and a healing balm.

Such helper and help had been dimly foreshadowed by types and hints. The starlight of the law, is at length succeeded by the twilight of prophecy, and this grows more and more luminous, till the glorious rising of the Sun of righteousness, with healing in his beams. He comes!—Behold his light gilding the tops of Judea's mountains!—He comes!—the desire of all nations; heavens brightest representative, and earth's long expected guest!—He comes!—for whom every effort of Divine Providence has been to prepare his way, and make straight his paths. True, he was discarded by the world, but he was received and honored by the salt of the earth, and the light of the world, and of such, the world was not worthy. Herod feared him and sought to kill him. Priests and Scribes cared not for him, the innkeepers had no room for him, and his own nation, as a body, would not receive him.

There were, however, those who said, "This is our God, we have waited for him, we will rejoice and be glad in his

salvation." Angels celebrate his advent with their loftiest and most joyful songs of praise. Men came from the distant east to enquire for his birth-place ; but *they were wise men*. The Shepherds of Judea leave their flocks, and come to the manger where lay the heavenly guest. Simon and Andrew, James and John recognize him as the Christ of whom Moses wrote, and they leave their fishing apparatus, and follow him. Cities, hearing his message of salvation, were filled with great joy and gladness.

But we pass to notice :—

II. The glorious *objects* of the mission of the Saviour, rendered his advent a joyful occasion to the world—

1. The Gospel, in the best manner possible, reveals the Divine plan. God's design is to lead human minds up from the natural and sensible to the spiritual. Our first ideas coming through the medium of the senses, are grossly material. We need loftier thoughts, but they must be reached through that that is low and earthly. Now what is better adapted to the accomplishment of such a purpose than the beautiful parables of our Lord, based upon the simplest figures, but with a moral that towers above all things earthly. Should we not rejoice in that Gospel that is so well adapted to our progressive nature ?

2. Another object of the Gospel was to correct the malevolent spirit of the world.

The spirit of the world was a spirit of retaliation. That humility which dictates submission to injury, was not regarded as a virtue by the heathen ; but the Gospel, both by its precepts and examples, teaches us to love enemies, and that when reviled we should not revile again.

" As on the fragrant sandal-tree,  
 The Woodman's axe descends,  
 And she who bloomed so beautifully  
 Beneath the strong stroke bends,  
 E'en on the edge that caused her death,  
 Dying, she breathes her scented breath,  
 As if betokening in her fall  
 Peace to her foes, and love to all.—  
 How hardly man this lesson learns,  
 To see, to feel the hand that spurns,  
 To see the blow, to feel the pain,  
 But render only love again.—  
 This spirit not to earth is given,  
 One had it; but he came from heaven.  
 Reviled, rejected and betrayed—  
 No curse he breathed—no 'plaint he made,  
 But when in death's cold grasp, he sigh'd—  
 PRAYED FOR HIS MURDERERS AND DIED !

This is CHRIST; and this is Christianity! Who will not rejoice in a religion of such unearthly benignity.

3. Another object of the Redeemer's mission, was to fix the proper boundaries of our benevolence. How much of our property are we bound to give for the cause of God? Surely that religion which requires the yielding up of houses and lands, fathers and mothers, wives and children, and even life itself; a religion that teaches that man cannot live by bread alone, but that the soul requires food for its sustenance, as well as the body; a religion that is sanctioned by the blood of the Son of God, above all things else, has a just demand to a competent support. Jacob promised to give a tenth part to the Lord, even if he received only his necessary food and clothing; and to give a tenth of one's income, was a law binding upon every Israelite.

Christianity fixes upon no definite sum to be given, but entrusts it to the enlightened judgments, and the consecrated hearts of its votaries; not expecting, however, a tribute less than that required by Judaism, but even more; for, under the religion of Christ, "let him that hath two coats, give to him that hath none; and he that hath meat, let him do likewise"—"love thy neighbor as thyself."

4. But to save sinners was the grand object of the Redeemer's mission.

Man, in a state of nature, felt that he had incurred the displeasure of heaven, and the future was wrapped in impenetrable darkness. Heathenism afforded no hope beyond the grave. Judaism did, indeed, point to a deliverer, and it admitted, even the gentile, to the outer court; but dim was its light, and few were the consolations it afforded to the dark and depraved mind. Its rigorous edicts stoned the Sabbath-breaker and the adulteress, and debarred the leper from human society; but the gospel says to the vilest penitent, go thy way and sin no more; divests the poor prodigal of his rags, and clothes him in the best attire; says to the woman who was a sinner, thy sins, which are many, are forgiven thee; and to the thief on the cross, this day shalt thou be with me in paradise. What welcome news for our fallen race, is embraced in this single sentence:—"The blood of Jesus Christ cleanseth from all sin!"

5. An eminent object of the gospel is to lay a foundation for the highest degree of improvement.

Infidelity boasts of its humanity, and tauntingly asks, what has Christianity done? Let all that distinguishes this from a heathen land answer the question. Let our

alms houses ; our houses of industry ; our asylums for the deaf and dumb, the blind, and the insane, testify. Our primary schools, our academies, and our colleges, let them lift up their voice. Let even our roads, our canals, our shipping, our steamboats, our railways, and our telegraphs, bear witness to the fact that Christianity ALONE, affords the power, which developes the noblest principles and feelings of humanity.

But, in our turn, let us ask, what has Infidelity done ? The advocates of its newest and most improved systems, have not union and concentration of effort enough to construct the least thing for the benefit of humanity, and its adherents only claim to be experimenters ; and while they are experimenting by forming communities, and by railing at all time-honored institutions, Christianity, being adapted to humanity as it is, is mixing its sacred leaven with the whole lump, and is making its mighty conquests. *There are no other principles of improvement in the universe* than those found in Christianity. When the burning seraph stands on the highest Pisga of heaven, and in the light of the eternal throne, a light that may even be felt, looks back to the time when he held the first childish toy in his hand, and remembers the first thought impressed upon his mind—when he traces, in the light of God's own face, all the way in which he has been led to the attainment of his present position, he will feel and acknowledge, that every step which has favored his upward course, has been taken under the direct guidance of him, who has said, "I am the way, the truth and the life."

6. Do we need more to inspire us with a sense of the

gospel's value, and to cause us to rejoice and be glad in its salvation? Then let us go to the bed of the dying saint. Enter the chamber where "the good man meets his fate," or rather where his "virtuous steps take hold on heaven." See him with emaciated form lying helpless on the bed of death. His countenance is pale, his eyes are sunken and dim, and his voice is feeble. The natural senses, those avenues that led to the soul, and let in the sweet delights of earth, are well nigh closed up; but with the last expiring energy, he lifts his eyes to heaven and exclaims, "Lo this is my God, I have waited for him; this is the Lord. I will rejoice and be glad in his salvation." And then like good old Jacob, who had waited for the Lord's salvation, he gathers up his feet, gives up the Ghost, and is gathered to his people in heaven.

Remarks:—

1. If the gospel should be hailed with joy, ought not all who profess to have received its excellencies, to prize it most highly? O, let its *sacred Book*, its Sabbath, its Church, its ministry, and all its institutions, be prized above all price. Rather let us suffer for temporal clothing, than for the garment of salvation; for common food, than for the bread and water of life. Alas! how many, who, profess to be friends to Christianity, live as though they placed a higher value upon their shops and stores, than upon this inestimable treasure.

2. If the gospel should be hailed with such joy—if we have found it to yield such consolation and delight to our souls in our realization of its promises, ought we not to give it to all others? It is glad tidings of great joy, which shall be to all people; though, as yet, a majority of

our fellow men, are destitute of its heavenly influences. They are pining away in their iniquities and dying therein. Are we disciples of him who came on a mission from heaven to earth, and shall we not—

“Haste to spread the Saviour's name,  
Snatch these firebrands from the flame,  
Deck his glorious diadem,  
With their ransomed souls!”

3. And, finally, let me address a word to those, who, living in the midst of gospel privileges, are treating them with entire neglect. Is it nothing to you that God has given the gospel? Does it not concern you that he has prepared a way of salvation so well adapted to your nature? Has a communication between heaven and your soul been opened in vain? Does the love of God and of Christ, fail to move you? Behold, the infinite Father of the universe, as his sympathetic bosom swells, and his great heart beats for his suffering children.

See him, as he descends from heaven, spreading his mantle of love over a bleeding world, and pouring his balm of life into earth's bleeding heart. Will you not say this is our God, we will rejoice and be glad in such salvation, wrought out by the hand of omnipotent kindness?

But, if still unmoved, look to the tragic scenes of Calvary, and there behold *our* God, clad in habiliments of flesh, extend his arms to embrace the dying sons of earth, while they enraged, transfix those arms of innocence and love to the cross. Witness the dying agonies of the incarnate God, as he yields up his heart's blood for your sins. It is for you, as an individual, he bleeds and groans and dies; for

you he bursts death's iron fetters ; and for you he intercedes at the court of heaven. This entire atonement and mediation were for you, as though you had been the only object of his care and solicitude, and from his own glorious abode, he now reaches down his arm of mercy to draw you out of the deep waters, and to plant your feet in "a large place." Will you not raise your head from the miry clay, and lifting your eye to him whose presence gives heaven its charms, say, this is THE LORD, and MY LORD, I will rejoice and be glad in his salvation ? Will you not receive his word as TRUTH, and himself as the true God and eternal life ?

"Hail to the Lord's anointed !

Great David's greater Son :

Hail, in the time appointed,

His reign on earth begun !

He comes to break oppression,

To set the Captive free ;

To take away transgression,

And rule in equity.

He comes with succor speedy,

To those who suffer wrong ;

To help the poor and needy,

And bid the weak be strong ;

To give them songs for sighing.

Their darkness turn to light,

Whose souls, condemn'd and dying,

Were precious in his sight.

By such shall He be feared,

While sun and moon endure,

Beloved, obeyed, revered,  
For he shall judge the poor ;  
Through changing generations,  
With justice, mercy, truth,  
While stars maintain their stations,  
Or moons renew their youth.

He shall come down, like showers,  
Upon the fruitful earth ;  
And love, hope, joy, like flowers,  
Spring in his path to birth ;  
Before Him on the mountains,  
Shall Peace the herald go ;  
And righteousness in fountains,  
From hill to valley flow.

Arabin's desert-ranger,  
To Him shall bow the knee ;  
The Ethiopian stranger,  
His glory come to see ;  
With offerings of devotion,  
Ships from the isles shall meet,  
To pour the wealth of ocean,  
In tribute at his feet.

Kings shall fall down before Him,  
And gold and incense bring ;  
All nations shall adore Him,  
His praise all people sing ;  
For He shall have dominion,  
O'er river, sea, and shore,  
Far as the eagle's pinion,  
Or dove's light wing can soar,

For Him shall prayer uncensured,  
And daily vows ascend ;

His kingdom still increasing,  
A Kingdom without end ;  
The mountain-dews shall nourish,  
A seed in weakness sown,  
Whose fruit shall spread and flourish,  
And shake like Lebanon.

O'er every foe victorious,  
He on his throne shall rest,  
From age to age more glorious,  
All-blessing and all blest ;  
The tide of time shall never  
His covenant remove ;  
His name shall stand forever :  
That name to us is—LOVE."

J. MONTGOMERY.

## LECTURE X.

### MIRACLES OF THE MESSIAH.

WE KNOW THAT THOU ART A TEACHER, COME FROM GOD; FOR NO MAN CAN DO THESE MIRACLES THAT THOU DOEST, EXCEPT GOD BE WITH HIM.—John 3: 2.

FOR I DELIVERED UNTO YOU FIRST OF ALL THAT WHICH I ALSO RECEIVED, HOW THAT CHRIST DIED FOR OUR SINS ACCORDING TO THE SCRIPTURES; AND THAT HE WAS BURIED; AND THAT HE ROSE AGAIN THE THIRD DAY ACCORDING TO THE SCRIPTURES; AND THAT HE WAS SEEN OF CEPHAS, THEN OF THE TWELVE: AFTER THAT, HE WAS SEEN OF ABOVE FIVE HUNDRED BRETHERN AT ONCE; OF WHOM THE GREATER PART REMAIN UNTO THIS PRESENT, BUT SOME ARE FALLEN ASLEEP. AFTER THAT, HE WAS SEEN OF JAMES; THEN OF ALL THE APOSTLES. AND LAST OF ALL, HE WAS SEEN OF ME ALSO, AS OF ONE BORN OUT OF DUE TIME.—1st Corinthians 15: 3, 4, 5, 6, 7 and 8.

What is a *miracle*? In the Hebrew, we have *ot*, a sign, and *mophat* and *neephlo*, a wonder, with which two Greek words perfectly accord in signification—*seemaion*, a sign, and *dunamis*, a wonderful work. A miracle then, according to the common acceptation of the term, is any event that excites our astonishment. The discharge of a musket,

or the working of a steam engine, would be miraculous to a savage, who had never before witnessed such events.

But the term miracle in the Scriptures, has a peculiar, as well as a common signification. The word is oftentimes evidently applied to *such wonders* as the knowledge of man cannot classify with other events, but stand isolated and alone. The burning of gunpowder, the freezing of water, the rising of the sun, the growth of a spire of grass, and the birth of an infant, are events that take place, on principles as much beyond our comprehension, are as directly performed by the agency of God, and are as much miracles, in the common sense of that term, as would be the resurrection of a man from the dead. What then is the difference between a *miracle* or *wonder*, (for both words are from the same original,) in the ordinary, and in the extraordinary sense of that term? What constitutes the difference between the wonderful event of a human birth, and the wonderful event of a human resurrection from the dead? Both are alike wonderful, and both are effected by the same Divine power.

The chief difference, we conceive to be this: one is a common event which our long experience, and the experience of mankind, has taught to classify with ten thousand other events of the same kind, and hence it does not excite our wonder; whereas, the other is one that does not come within the range of our observation, and such events, having been so rare in the world, their history can be reduced to no order or regularity at all. Should we see a man who had been dead three days, arise from his grave, we should regard it as a miracle in the peculiar sense of that term. But should this event occur on the full of the moon, and a

similar event continue to occur on every full moon, for a succession of months or years, we should, after a time, learn to regard it as occurring according to a regular order of sequence; though its frequency would not detract in the least from its wonderful character, in itself considered; neither could we regard it as occurring any the less through the agency of God. An event, therefore, effected by Divine agency, and which our experience or knowledge of history, can never enable us to rank in order with a series of similar events, is a miracle in the peculiar, or theological sense of that term. This is evidently the sense in which the contemporaries of our Lord, and his apostles, understood it; and in this manner the Saviour intended it should be understood. The blind man, whose eyes Jesus had opened, with unsophisticated simplicity, expresses the general conviction of his age, and of the world, in the language following:—"Since the world began, was it not heard, that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing"—(John 9: 32, 33)—nothing of a miraculous character—using the term in a theological, which is the sense in which it will be used in this lecture.

But why is the belief so universal that a revelation from God, ought to be ushered in by miracles?

We conceive the reason to be, that man beholds the volume of nature so well attested, by precisely such miracles as those he looks to find, and which he at length succeeds in finding in the Scriptures. No one can believe in a universe, without believing also, that *miracles* have been wrought. The creation of the first human pair, of each pair of animals, of each pair of animalculæ, and the con-

fusion of tongues, must have been miracles in the peculiar sense of that term. He who admits the present existence of the *facts*, must also admit that miracles causing these facts, have been wrought.

But have we reason to believe that the miracles recorded in the Bible, were events that no more harmonized with the general order of things, than was the creation of the first human pair?

If it be acknowledged that Jesus Christ actually performed the wonderful works, which are ascribed to him, they were miracles. The whole subject, then, turns upon this simple question:—did Jesus Christ actually do the things recorded of him in the New Testament? In supporting the affirmative of this question, we need not enter into an examination of all the miracles of the New Testament. Suppose we admit that the most of those miracles might have been wrought without Divine agency. Suppose some might have been done by mere slight of hand, like the turning of water into wine; some merely accidental, like the withering of the fig-tree, the calming of the tempest, and the curing of disease; some by animal magnetism, like the restoration of the widow's son; still, if but a single miracle can be found in the New Testament, that will admit of no explanation, except upon the ground of a direct interference on the part of God, that will be enough for our purpose; for such is the nature of the Scriptures, that if one of its miracles are true, then all must necessarily be true.

We select as one of the most unequivocal miracles of the Scriptures, the RESURRECTION OF JESUS CHRIST. If he actually arose from the dead, as is recorded of him, no one

will deny its miraculous character. In the discussion, therefore, the first question to be settled is this:—*Did Jesus Christ really die, as is recorded in the Scriptures?*

Four evangelists have given circumstantial accounts of his death. Two were eye witnesses, and wrote independently of each other, as the manner in which they record the circumstances evince. The other two, though they took their accounts second hand, evidently, wrote independently. The records of the four, have an air of probability about them, and accord with the Roman method of crucifixion. His bloody sweat would scarcely have been mentioned, unless by one, who was scrupulous in recording facts, as such a phenomena is of very rare occurrence; though we have the best of proof, that such instances have been known of persons, suffering great mental agony. The particulars of his apprehension, trial, the time and place of his execution, the scourging, the mocking, his bearing his own cross, his refusing the intoxicating draught such as was usually given to criminals to mitigate the pains of death, the tablet placed over his head specifying his accusation, the breaking of the legs of the thieves that suffered with him, the speediness of his death which afforded the soldiers a reason for not breaking his legs, all these circumstances are quite natural, and are related with a particularity, and impassionate tone, as is not common for either forgers or fanatics.

All parties must have been satisfied of his death. Nothing but the most absolute certainty could have stilled the rage of the Jews; the centurian saw him die; Pilate marvelled that he were already dead; and added to these circumstances, these things were not done in a corner, but by

the high way side, where all could gaze upon the transaction. Under such circumstances, we can scarcely imagine that deception could have been possible.

Had there been any doubt of his death, the thrust of the Roman spear, opening a wound in the side sufficiently wide for the admission of Thomas' hand, (John 20 : 27,) must have decided the question. Commentators are of opinion that the water that issued from the wound, came from the pericardium, consequently that organ must have been pierced; and we are assured, that such a phenomenon could take place, only, in a subject recently dead.\* The wound of the spear, of itself, would have probably caused death, had not life been already extinct.

None of the ancients, whether Jews or heathen, doubted the reality of his death. This, for many years, appears to have been universally admitted. No one ventured the opinion, that he swooned, or that there was any deception in the case.

Thus it appears evident, that Christ did die on the cross, and we apprehend one half of the evidence, in relation to the death of any other ancient, would place the question beyond all doubt, in the mind of all reasonable men.

Let us now consider another question. Did that same Jesus, who was crucified, arise from the dead? If he did not arise from the dead, his disciples were either deceived, or they practiced a gross deception in stealing him away. That they, who had so freely associated with him in life, could have been deceived by the frequent appearance of an

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\*See appendix at the close of the lectures.

impostor, who professed to be their leader, is impossible. The case is one in which deception was not practicable. Could Thomas have been deceived, when called to examine his hands and side? Could those two intimate acquaintances have been deceived, when they talked with him, and their hearts burned, as they travelled the way to Emmaus? Would not an impostor have found a detector in the midst of the five hundred to whom he appeared?

If he did not arise from the dead, the only alternative is that, as the soldiers reposed, his disciples came by night, and stole him away, which is scarcely less reasonable, than that the disciples themselves were deceived.

In order for this, we must suppose that sixty soldiers, constituting the Roman watch, fearless of the law they were violating, whose penalty was death, were all asleep at the same time, and that the apostles removed the body of Jesus, while no one was disturbed. We can scarcely believe this possible.

The disciples must, very suddenly, have lost the cowardice that prompted them to forsake their Lord at his trial, and acquired great boldness, thus to approach a sepulchre, guarded by sixty armed soldiers, at the time of the full moon.\* A very short time before, they had fled from their leader, leaving him to the mercy of his foes, not one of them daring to vindicate his cause. When Jesus referred those who inquired for his doctrines and manner of life, to those who had been with him, even the veteran Peter shrunk back, and no one boldly stood forth in his

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\*See Horne Vol. 1 p. 115.

defence. What influence has the ignominious death of their Lord, had to inspire them with such sudden boldness ?

Some stir must have been made before the body of Jesus could have been stolen away. The seal must have been broken, and the great stone rolled away. We may suppose this would have been quite a task, for the stone was placed at the door of the sepulchre, and the seal put upon it, to secure the body against all such depredations. The seal must be broken, and the stone rolled away, and the body of Jesus taken from the fearful spot, and not a single soldier be aroused from his slumbers.

Not only so. The disciples must have gone very deliberately about the matter—altogether unlike the haste with which thieves are accustomed to do up their work. That linen cloth, which had been wound around the body with about one hundred pounds of aloes and myrrh, causing it to adhere to the skin almost like the skin itself, was found carefully rolled up, and laid away in a part of the sepulchre. The labor of unwinding that cloth would certainly have required more than a single night, and how unfavorable was a dark sepulchre for the accomplishment of such a work ; and then why should they wish to rid the body of those bandages at all. Had they stolen him away they would, undoubtedly, have hurried him from the sepulchre to some unfrequented spot, as soon as possible. The sepulchre, certainly bears no marks of the ravages of thieves.

A vast accumulation of moral evidence, goes also to corroborate the proofs already given, of the resurrection of Jesus Christ. A few days after the event had taken place, they boldly proclaim the fact at Jerusalem, where, had it

been possible, they would certainly have been convicted of falsehood.

If Christ did not arise from the dead, then the apostles were guilty of the grossest falsehood. Thus reasons Paul: "If Christ be not risen, then is our preaching vain, and your faith is also vain: yea, and we are found false witnesses before God; because we have testified of God that he raised up Christ." It follows, therefore, that the apostles practised base deception, for the purpose of giving authority to the best of teachings; and that that system which has done more than any other to reform the world from all sin, and to elevate the human character, is itself founded upon a lie.

And what adequate motives had such false witnesses, as we must suppose they were, if Christ did not arise, for persevering in their work of reform? We hear Paul say:—"If, in this life only, we have hope in Christ, we are of all men most miserable;" and again, hear him refer to the sad rewards received by himself and companions, for preaching a risen Saviour:—"Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands; being reviled we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the earth, and are the offscouring of all things unto this day." Such were the sufferings to which the apostles were exposed, for preaching Christ, and as an offset for which they had no earthly reward.

If deception had been practiced by them, neither the warm contentions amongst themselves, on other points, nor the fear of tribunals, whipping, imprisonment, nor death

itself, could ever induce one of them to reveal the plot. What unparalleled intrepidity, and what attachment to a false Saviour, are manifest in the language of Paul :— “For I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers; . nor things present, nor things to come; nor height, nor depth; nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.” And again, he declares, “Christ shall be magnified in my body whether it be by life or by death.” Such we might easily show to be the spirit of all the apostles.

Now, if the apostles were deceivers, what a MIRACLE was their manner of life! A MIRACLE, far greater, and much harder to be believed, than the resurrection of a score of men from the dead. Yes; on the hypothesis that the resurrection of Christ was a falsehood, the phenomena of Christianity, as it exists at this day, must be pronounced by all unprejudiced minds, a greater miracle than the resurrection itself.

But why should it be thought a thing incredible that God should raise the dead? Could not He whose universe is full of miracles, presenting their evidence with a force that the infidel cannot resist, who created the first pair of all animal life, could not He raise Jesus Christ up from the dead? We confess we are satisfied with the evidence. Our faith could be no stronger, had we actually beheld the crucified Saviour issuing from his death-shroud, or with Thomas, put our hand into the wound of his side, and our finger into the nail prints of his hands. No additional evidence could make us more willing to risk all our eternal

interests upon the reality of the great **MIRACLE OF CHRIST'S RESURRECTION.**

One more question remains to be considered. Have we, in the New Testament, an uncorrupt account of the origin of Christianity, or are not the miracles interpolations, unnecessary to make out the history?

We reply, first:—If the resurrection of Christ is an interpolation, then the grand climax of the story, recorded in the New Testament, is an interpolation. No German blade can be found sufficiently thin to pass between Christianity and the Resurrection. Christ crucified and raised from the dead, is the hero of that volume. As well might we suppose *Achilles* to be an interpolation in *Homer*, *Æneas* to be an interpolation in *Virgil*, or a victorious *Washington* an interpolation in the history of the United States. The resurrection of Christ could not have been added by some subsequent hand to the New Testament, without changing the whole frame-work of the history.

The fact that the resurrection, and all the other miracles, are found in all the ancient manuscripts and translations of the New Testament, shows, most conclusively, that they could not have been added subsequent to the day when its authors wrote. The Syriac, the Armenian, the Ethiopic, the Coptic, translated at a very early period, before men could have had any motive for making such interpolations, are precisely like our own version.

The united testimony of the Christian sects, who made the resurrection of Christ the foundation of their religion, though they disputed warmly on other points, utterly preclude the idea of any interpolation respecting the death and resurrection of the Saviour.

The apostles also made the resurrection the foundation of Christianity, and this idea is so woven into all the epistles, that it could not have been subsequently introduced, without writing new epistles, and making them essentially different from the original ones. Ancient books may be, and have been, greatly mutilated, but never by the insertion of a hero and a leading idea, around which every other idea is made to cluster.

Our discussion brings us to the following remarks :

1. The miracle of the resurrection of Christ, confirms as truth, all other miracles, both of the Old and New Testaments. These books are so connected as to form one system, and if one of its miracles be true then *all* are true. This is so apparent as to require no proof.

2. The miracles confirm the fact of Christ's Divine mission. No one could have done the mighty works he did, unless God had been with him. If the miracles of the earth, and of man's creation, prove the Divinity of their author, then, by the same rule, those wrought by the Saviour prove his Divine mission.

3. A book having the sanction of miracles must be *true*, as none but the God of truth could have been their efficient cause. An evil spirit might as well have created a world, and peopled it with human beings, as to have wrought a miracle like those performed by the Saviour. The Bible affords no evidence that supernatural events ever took place through the direct agency of the devil.

Once admit the idea that the enchantments of ancient magicians and witches were real, and then, for aught we could know, the devil might have been the Creator of this world, and Christ might, indeed, as he was accused by

the Jews, have performed his mighty works through the agency of Beelzebub. But the perfect harmony of nature, proves its author to be a Being of truth, and none but He can break in upon that harmony, by causing miracles to be wrought, and when he *does* break in upon that harmony, he still remains the same Being of *truth*, since he does so for special purposes, for which he ever assigns his reasons. We are therefore, brought to the conclusion that the miracles wrought by Christ, prove him to be a teacher sent from God.

## LECTURE XI.

### THE MESSIAH AS A TEACHER.

NEVER MAN SPAKE LIKE THIS MAN.—John 7; 46.

Three great teachers, whose characters, somewhat resemble each other, have made their appearance in this world—Moses, Socrates and Jesus Christ. The former two were true representatives of the systems under which they lived. They were the highest types of humanity that could have been developed by the influences that surrounded them.

Moses was favored with a revelation from God, though given, it is true, in the midst of clouds and darkness; and Socrates appears to have gone to the utmost limits of unaided reason, in his discoveries of moral truth. Perhaps it may be said of him that he felt after God and found him. Jesus Christ came not as a development of any system, but he appeared as a perfect ORIGINAL. His like, as a moral teacher, had never previously existed.

All three of these teachers were far in advance of the ages in which they lived. Moses often incurred the displeasure of the Jews, and nothing short of Divine interposition saved him from their murderous resentment; Socrates was poisoned; and Jesus was crucified.

In two respects Jesus Christ was a perfectly original teacher. First—He greatly excelled in those characteristics which he possessed in common with his predecessors, and 2nd—He possessed new characteristics, as a teacher, which had never been possessed before him. Let us then notice:

*I. Jesus Christ greatly excelled in all those characteristics as a teacher, which he possessed in common with his predecessors.*

Christ was no ultraist, who looked upon the past as a mere blank. His system gathered up all the past that was worth preserving. He was willing to acknowledge his connection with Moses and the Prophets, and it was of a Gentile he spake when he said, "I have not found so great faith, no, not in Israel." We do violence to the language of the New Testament writers, when we take their condemnation of all worldly knowledge in a superlative sense, making it amount to *absolute foolishness*. The vast amount of it was undoubtedly such, though we apprehend that the writers' intention was to intimate that compared with the superior system of Jesus, all others sunk into comparative insignificance or nothingness. Such strong expressions are quite natural, and they abound in all languages, and every candid person, acquainted with the true genius of language, has no difficulty in taking such expressions, as they occur in the Bible, in a comparative sense. That the dispensation of Judaism was not all foolishness is evident from the fact that its law was holy, just and good; that the dispensation of nature was not absolute foolishness, is clear from the fact that under that dispensation, something might "be known of God," his "eternal power and

Godhead" could be seen from his creation, and "his judgment" was known by evil doers. But the improvement men almost universally made, both under Judaism and nature, meets with the almost unqualified censure of the New Testament writers. All were concluded in unbelief and sin. A few men like Moses and the prophets had been redeemed under Judaism, and the feebler rays of nature had directed a Socrates to a spiritual worship, and to a life of virtue. But in accomplishing what they did, these systems had done their best. The example afforded by the latter system, especially, shows what was hardly possible, and not what was probable or to be expected, under such a dispensation. But just so far as Socrates followed the greatest light of his age, he was a true man, an apostle of nature, and his mission was, in an important sense, Divine. His teachings, just so far as they conform to the teachings of Jesus, substantiate the latter as emanating from the very God of nature. It will not be thought irrelevant, then, to compare Christ and Socrates. By such comparison we shall find many characteristics in which there is a striking resemblance, though, in every one of these features, Christ is infinitely the superior.

1. Socrates was a teacher of morals. Duty and virtue were his great themes. He taught the superiority of virtue over riches, and the importance of bringing the animal, under the subjection of the spiritual nature. "Temperance or self-control, in the government of the appetites and passions," he held, to be the "foundation of all personal excellence."\* But Socrates is ever confessing his ignor-

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\*Bibliotheca Sacra. for 1853, page 26.

ance of the grand system he taught. He knew so little that he was accustomed to say he knew *nothing*.

Christ was also a moralist. *His theme* was also duty and virtue; but his ethical system, how deep, severe, searching and spiritual! With him, the *thought* was the essence of the act. Anger, was the germ of murder; and an unchaste desire, adultery; two mites, with purity of motive, were worth more than vast treasures, with ostentation; the broken cries of the publican, more valuable than the eloquent prayers of the pharisee; and a work of mercy, was of more importance than a strictly literal observance of religious forms. In short, all sin, however secret, and in whomsoever found, received his severest censure; and all virtue, however obscure the individual who practiced it, received his approbation; and the climax of his requisitions was, "Be ye perfect even as your Father in heaven is perfect."

But with this high and severe standard of morality, how lenient, approachable, kind and forgiving was he to the repenting offender! With the Samaritan adultress, he could sit and converse, and proffer to her the living water; to another, who was the subject of pharasaic censure, he could say, "Neither do I condemn thee; go and sin no more;" and his faithless disciples who forsook him in his great trial, he received again to his favor; and even Peter, who denied him with an oath, received only the rebuke of one kind look, and the question, repeated three times, "lovest thou me, more than these?" Neither in Socrates, or any of his disciples, do we find such an extensive and severe morality, at the same time, being mingled

with such a spirit of benignity and forgiveness towards the sinner.

2. Socrates was a teacher who aimed to keep the minds of his disciples in their own proper sphere. He would not attempt to teach what he knew to be unknowable. There were points which were not suitable for men, but only for the gods. In this respect, there was a great contrast between him and the sophists of his day. They professed to teach every thing, having discovered a royal road to all knowledge; and descending far beyond their depth, found themselves involved in such perplexities, as made them easy subjects for the ridicule of the great Grecian.

Jesus Christ was also a teacher who ever confined the minds of his disciples to their own appropriate sphere of action. How much he might have told them about heaven, but how little did he tell. Men had no need of tabernacles dedicated to Moses and Elias, or to any other saint. Let them hear one made like unto his brethren. Let them first believe earthly things, before they were told of heavenly things. That restless spirit that would be as God, and soar away into the heavens, he chastens, and reminds them that the word of wisdom which concerned them, and which their minds were capable of appreciating, was nigh them, even in their mouth and in their heart. How much we find in the teachings of Jesus about present duties, and how little in description of other worlds. It appears, in fact, to have been a great object with him to show his followers, that it was far more important to drink of the cup that he should drink, and to be baptised with the baptism that he should be baptised with, than to know with defin-

iteness the seat they should occupy in heaven. As a moral teacher, it was not his to give celestial thrones and honors, but to teach men how to live; and when we consider that he came from heaven, and that the nature and end of his teaching was so spiritual, we must acknowledge that he did, in a most surprising manner, keep down the curiosity, so prone to bubble up from man's spiritual nature, keeping the human mind within its own legitimate limits.

3. To teach his disciples self-knowledge, or to know themselves, was one of the first objects of Socrates, and nobly did he succeed. Many an Athenian youth was, by the aid of this great master, enabled to look into his own mind, to clear away the rubbish of self-conceit, and afterwards, to lay a better foundation, building upon which rendered him more wise, virtuous and happy.

Jesus Christ taught this doctrine of self-knowledge with the greatest success. He who would become wise under his instructions, must first regard himself as a *fool*, that he might be wise. The first object of the Saviour was to correct the false notions of his disciples, which his most memorable sermon on the mount, was well calculated to do. He seizes upon every occasion, for the purpose of bringing them to a consideration of their own imperfections. When his disciples marvelled that he should talk with the woman of Samaria, and begged him to eat, he reproved their uncharitableness and sensuality, by saying · “I have meat to eat that ye know not of.” When he heard of their forbidding a man to cast out devils, because he saw not fit to become one of their party, they must have gained a clearer

view of their own narrow-mindedness, under his reproof:—"Forbid him not, for no man working a miracle in my name can lightly speak evil of me." When they would call fire down from heaven to destroy a people for a slight offence, his scorching reply was, "Ye know not what manner of spirit ye are of." It was his object to teach them what manner of spirit they were of, and through them, and all succeeding instruments, to teach the world what manner of spirit it was of.

The influence of that teaching has not been bounded by the walls of Jerusalem, nor confined to Palestine, nor to his own age. The system has lived, and thousands and millions of all grades, and in almost every section of the globe, are now learning those lessons of self-knowledge.

4. Inseparably connected with self-knowledge, is humility and modesty; and of these, Socrates was the most eminent teacher of his times or nation. We see him place himself upon a perfect level with his disciples, not arrogating to himself the appellation *teacher*, nor calling them scholars; and thus, by example as well as by discourse, he taught that a humble spirit was an essential pre-requisite for all true knowledge.

Jesus, though Lord of heaven and earth, made himself of no reputation. He appeared not in the presence of his followers as a *master*, but as a *servant*. He called them not servants, for the servant knoweth not what his lord doeth, but they were his friends. He seems to have preferred addressing them by their names: "Simon, son of Jonas," or by some endearing appellation, rather than to call them disciples. When they disputed as to who should

be greatest, he teaches them a lesson of humility, by placing a little child in their midst; and though the great men of the earth, exercised dominion over their fellows, he declared that such should not be the order of his government. One could not be his disciple, without forsaking, in heart, all that he had; and if a scribe would follow him whithersoever he went, he must do so with a knowledge of the fact, that though the foxes had holes, and the birds of the air had nests, the Son of man had not where to lay his head.

5. Socrates taught one thing at a time. He did not, like his predecessors, profess to have any general principle, by which the whole universe could be understood; neither did he press upon the mind of youth, ideas which were far in advance of their comprehension.

This was a trait in the teaching of Jesus, in which he excelled all others. He had many things to teach his disciples, but they were not prepared to understand them at first, and hence he taught them the truth "as they were able to hear him," thus fulfilling the prophecy of Isaiah: "For precept must be upon precept, precept upon precept; line upon line, line upon line, here a little, and there a little."

In this manner, he gradually led his disciples along, revealing truth to their developing intellects, till he could say to them, "Now ye are clean through the word I have spoken unto you." That teacher, who best understands the capabilities of the human mind, excels in adapting his instructions to the human mind. Jesus Christ "knew

what was in man," and possessed this trait as a teacher in the greatest perfection.

6. Socrates was correct in maintaining that education, did not come from without—from the teacher—but that it was a development of what was within. He informed parents, who brought their children to him that he could do nothing but assist, and that the improvement they made would depend upon themselves and God.

Jesus Christ taught the same lesson of self, and of Divine reliance. "Why even of yourselves judge ye not what is right," was his appeal to those, who were wise in natural, but dull in spiritual things. As a mere teacher, his usual course was as we have intimated, to lead the mind along, according to its own natural developments, and only on some extraordinary occasions does he seem to have manifested his godlike power in opening the understandings of his disciples that they might understand the Scriptures, or endow them with inspiration where human capabilities failed.

7. Socrates was a conversational and argumentative teacher. He never learned the arts of oratory; but his well-arranged questions, obliging his disciple to admit little after little, till, before he was aware, he found himself entirely disarmed, was the most convincing method of argument, and his kind persuasions were the best kind of eloquence. Said the pleasure-loving Alcibides: "But no mortal speech has ever excited in me such emotions as are kindled by this magician. Whenever I hear him I am, as it were, charmed and fettered. My heart leaps like an inspired Corybant. My inmost soul is stung by his words

as by the bite of a serpent; it is indignant at its own rude and ignoble character. I often weep tears of regret, and think how vain and inglorious is the life I lead. Nor am I the only one that weeps like a child and despairs of himself."

Jesus Christ appears to have sustained the characters, both of teacher and preacher, but the hiding of his power appears to have been in the former. He was signally conversational and argumentative in his address. His teachings contain scarcely any poetry, and but little of what in this day, is usually called eloquence; and yet, they *were* eloquent. By selecting his figures from common life, and adapting his teachings to the capacities of his hearers, he drew them along with him, until imperceptibly to themselves, he had captivated both the judgment and the heart, and elicited the confession, "Never man spake like this man." None of his opponents could ever entangle him in his talk; the most learned Jewish rulers, at length, fear to ask him questions; the accusers of the adulteress, under his keen retort, being convicted by their own consciences, went out one by one; multitudes followed him, and hung upon the instructions that flowed from his lips; and the bigoted rulers of the Jews were soon convinced that their cause had no hope, but in silencing one whose influence was all-commanding. First they said, "He is mad and hath a devil, why hear ye him;" and at last, "crucify him, crucify him, it is not fit that he should live." Nor was he less successful in melting the hearts and persuading than in confounding his opponents. Many left all, and followed him; and some who still clung to the world, went away from the benignant teacher, sorrowfully; the woman

of Samaria, not only, felt stung like Alcibides, under the discourse of the Grecian teacher, reminding him of a few incidents in a misspent life, but hers must have been a deeper excitement in being told all things she had ever done in her life; and the poor woman who bathed his feet with her tears, wiping them with the hair of her head, can scarcely find a parallel amongst the converts of Socrates; and though many lamented the fate of the noble Athenian teacher, it does not appear that his death touched the tenderest sympathies of so many, as lamented the crucifixion of Jesus. Says Luke: "And there followed him a great company of people, and of women, which also bewailed and lamented him."

In the characteristics we have mentioned, there does, indeed, appear to be a striking resemblance between Jesus and Socrates, though Jesus excels in all. The superior success of his system, if nothing more, proves his superiority as a teacher. Socrates made all Athens his school, Christ makes the world his. A few wise men of the present time have studied Socrates, but his works are scarcely known beyond the walls of the school-room; whereas, the teachings of Jesus have a place in the palace of the monarch, and the cottage of the peasant. That the influence of Christ's teachings have depended vastly upon the Divine character of their author, cannot be denied, and we shall shortly consider that feature in the second part of our subject.

Before we proceed to this, however, we must remark in relation to Moses, that he exceeded Socrates in that he received communications directly from God, attested by miracles, and hence he was enabled to give a code of morals

that far exceeded any thing that can be found in the writings of Socrates, and it can scarcely be said that Christianity has improved it. When Moses spake, he could say: "thus saith the Lord." This appears to be the great point of difference between the great Jewish and Athenian teachers. Moses was a lawgiver, Socrates was an adviser.

II. *Jesus Christ possessed entirely new characteristics as a teacher, which had never been possessed by any one before him.*

1. The most obvious and distinctive feature of our Saviour as a teacher, was his Divine character. He was "a teacher sent from God." Yea, God himself "manifest in the flesh," and "dwelling with us." This idea stands out prominently in every part of his history.

In opposition to the high assumptions of the Ionic and Pythagoran schools, who professed to know and to be able to teach every thing, Socrates, with characteristic irony, professed to know nothing, and presenting himself to these masters as an humble scholar, he would, by a few simple interrogations, soon bring them upon a level with himself. It became him as a *man*, feeling his way along by the light of nature, to be modest. Noble was the progress that he made; but having nothing but his deductions from nature to serve as a check upon any errors committed in similar deductions previously made, his doubtfulness was quite natural and commendable. But Jesus Christ, knowing himself to be possessed of infinite knowledge, could not, in truth, profess ignorance. He knew the thoughts of men. "In him dwelt all the fulness of the Godhead bodily."

He had no scruples in ranking himself higher than Abraham, Moses, Solomon, or any of the ancients, and it was befitting, that he, who was heaven's own representative, and who could confirm his mission with signs and wonders, such as the world had never before known, should apprise the world that one of unearthly dignity was standing amongst them.

There was a marked difference between his manner of address, and that of Moses. Moses spake in the name of the Lord, but Jesus spake as God himself. Moses could call upon the people to listen to the communications he had received from Jehovah, but Jesus with God-like authority, could say: "*I say unto you.*" His voice was the voice of God. "He taught as one having authority, and not as the scribes," and he confirmed the Divine authority of his instructions, by working miracles in his own name. It was but for him to say: "I will; be thou clean," and the leper was healed; at his rebuke of the wind and the sea, a great calm ensued; the devil, at his command must hold his peace, and come out of the possessed; and he calls to a dead Lazarus, and he comes forth from his grave. Such were the resistless proofs he gave, that he was the great Divine Instructor, the world had been taught to expect, that, many people said: "When Christ cometh, will he do more miracles than these which this man hath done?"

2. Jesus Christ differed from all other teachers in that he was able to inspire his disciples. Socrates never professed to be able to do any thing more than assist in developing what was already in the mind; Moses never attempted to impart spiritual gifts; but Jesus Christ, on

the contrary, could open the understandings of his disciples and cause them to understand the Scriptures. He promised to send the spirit that should lead his disciples into all truth, and bring all things to their remembrance; he could breathe on them, and say, "Receive ye the holy ghost;" and Paul testified that he received the gospel through the revelation of Jesus Christ. This power of inspiring their disciples, was never professed by any of the Jewish teachers, nor by any of the great teachers of nature.

3. Jesus Christ differs from all other teachers, in that he was not the embodiment or development of his age. It is a favorite theory with the philosophers of our day, that great men are made by circumstances. They have sagacity to know what the people require, and also to carry their will into execution; and thus they act as a kind of moral brain for the mass. The history of all the great men of a nation, according to this theory, is the history of that nation, and the history of all great men of the world, forms the history of the world. The great man is born and dies just at the right time, and with the same characteristics, in any other age than his own, he would not have been great. The invariable sign of the great man, is *success*. Says Cousin, in his history of modern philosophy: "Whoever does not succeed, is of no use in the world, leaves no great results, and passes away as if he had never been."\* The great man, is, of course, the idol of the people, because he is like them, and they love to adore them-

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\* A History of Modern Philosophy, Vol. I, page 199. See also the whole lecture.

selves. It is not great thoughts, plans and motives, but great and successful acts, which, according to this theory, make the great man, for says the same author, to which we have referred: "Intentions, good-will, the most beautiful plans, which could not have failed to result in good, had it not been for this or that reason, all that does not resolve itself into fact, is counted as nothing by humanity." The theory admits that the great man, in his private character, may be a very little and mean man, nevertheless, he is right, as the conquerer is always on the side of civilization, while the conquered is on the side of barbarism. Thus, kings, presidents, generals, statesmen, orators, poets and ministers, are great, if they have ability to know and to perform what the people desire.

Now, we acknowledge that such is the great man according to *one standard*, but it is the standard of the world. But there have been those of whom the world was not worthy, who were persecuted and slain, and according to this standard Jesus Christ *was not a great man*, for he was not a development of his age, and it was no part of the design of his mission to carry into execution the will of his contemporaries, but rather to make all things new. No age or ages made him, but He came to be himself the "Father of the everlasting age." Judging from the result of his teaching during his life-time, we must pronounce it a most signal failure. He came to his own people, but they would not receive him. He would have gathered Israel together, but they would not be gathered. He came to teach the doctrines of God's spiritual kingdom, but the people would not know the things that concerned their peace, till they were hidden from their eyes. He came,

professing to teach the way of life, but his own life was taken away from the earth. Surely, in the estimation of the world, that must have been a dark day for Christ when he was cut off from the land of the living, and no one was left to declare his generation. But it must be remembered, that, as a teacher of religion, Jesus Christ acted on a broader scale than do the great men of the world, "I will make him my first born, *higher* than the kings of the earth, says the Almighty.

Yes, infinitely higher was he, than the earth's political, philosophical, scientific or literary kings. He came not as the puny representative of a single generation, but he came as the model for all future ages, and in heaven, and throughout eternity, will he lead his disciples to living fountains of water.

Socrates made all Athens his school, and all its people his scholars; but the school of Jesus Christ, extends over earth and heaven, and his disciples are all human beings, and all angels in glory.

4. Jesus Christ differed from all other teachers, in that he ever faithfully practiced what he taught. That neither Socrates, nor Moses did this, but that they sometimes erred, we have abundant proof. No one would wish to detain us a moment, to present the evidence that to err is human. But who will impeach the character of the Saviour? Both good and bad men, angels and devils, bear witness to the purity of his character. Even the leaders in the ranks of infidelity, have subscribed to his moral excellency, and many think it altogether too exalted to be true. The infidel Rosseau, on one occasion at least, quite forgetting himself,

breaks forth into a sublime and eloquent testimony in favor of Jesus Christ. "What prepossession, what blindness, must it be to compare Socrates, the son of Sophroniscus, to Jesus, the son of Mary? What an infinite disproportion is there between them? Socrates, dying without pain or ignomy, supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was any thing more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice; he had only to say, therefore, what they had done, and to reduce their examples to precept. But where could Jesus learn, among his competitors, that pure and sublime morality, of which he only has given us both precept and example. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus expiring amidst agonizing pains, abused, insulted by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes! if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."

Multitudes of testimonies, from celebrated infidels, in favor of the purity of Jesus' life, and the moral grandeur of his death, might be added to that of Rosseau, but we forbear, on a point in relation to which we can scarcely say there are two opinions. Jesus Christ was, in short, destitute of all moral evil, and was full of all moral goodness. His infinite benevolence is, especially, seen in his death,

for he died, not only as a martyr to crown his life, but in the language of Isaiah : "He was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and by his stripes we are healed."

We are now prepared for the following remarks :

1. The world needed just such a teacher as Jesus—one of Godlike-knowledge and authority, and of infinite purity. The human soul craved a higher degree of certainty than nature, from its resources, could yield. Was it not natural that the world should be favored with such a teacher ? A demand had long been felt and acknowledged, and a desire for such a one had long been cherished. May we not suppose that such a demand and desire, would have a corresponding reality ?

2. The appearance of such a character, as that of Jesus Christ, in the world, was a miracle, in the technical sense of that term. It was an event that cannot be classed with any thing happening before or since, but being a miracle, it goes, with all other miracles, to establish the truth of the Bible.

But some may say the character of Jesus Christ is a mere fiction ; but if so, so much greater the miracle. The artist, by a combination of human features, can form a more beautiful image than exists on earth, but all those features exist somewhere in nature. So, by a combination of all the virtues and graces of good men, a highly beautiful moral character can be portrayed ; though, that would fall far short of Jesus Christ. As we have just seen, he was an original, possessing traits of character, of which

earth afforded no specimens, and hence, of which man could not have conceived.

If the character of Jesus was a mere ideal notion, where did the evangelist find it? A man born blind, never dreams of colors; and one destitute of the organ of hearing from birth, never dreams of sounds. Such idealities never enter his mind, since he has never realized them in nature. Now, all the authors of earth, could not have sketched the character of Jesus, unless he had lived, since the ingredients that go to make up his character, were not in the world.

Had warriors fabricated the character of Jesus, they would have made him what the people would once have fain forced him to become—A KING. Had philosophers fabricated it, they would have made a Socrates, and miracles to them would have been foolishness. Had obscure and comparatively illiterate men, like the evangelists, imagined it, they would have made him more of a mystic. Instead of walking on the water, being transfigured, vanishing from the sight of men *once*, they would have kept him in the constant performance of useless prodigies.

But we may safely conclude, that the united intellect of man, could not have portrayed such a character as that of Jesus Christ, from the fact that neither ancient or modern heathens have ever done it. But the character of Christ, if nothing but a mere ideal, is acknowledged by all to exist. If, therefore, that character had no embodiment in nature—if there never was any Jesus Christ, then it follows that the invention of such a character, is a greater miracle than the reality itself would have been.

Let the disbeliever of the Bible take which horn of the

dilemma he pleases, he cannot escape a miracle. If such a DIVINE TEACHER as JESUS CHRIST really existed, the fact of the existence of such an original character, was a *great miracle* ; but if he never existed, then the existence of his character, as a mere ideal notion, is a GREATER MIRACLE STILL.

## LECTURE XII.

DEVELOPMENT OF MAN'S FIRST RELIGIOUS IDEAS—GOD.

THERE IS A SPIRIT IN MAN: AND THE INSPIRATION OF THE  
ALMIGHTY GIVETH THEM UNDERSTANDING.—Job 23: 8.

We have thus far dwelt upon the manner, in which the idea of the Messiah is developed in the Bible, and in process of time, revealed to the world. The whole process, as well as the perfectly original character he exhibited, we may regard as pre-eminently *miraculous*.

Our object in this lecture, is to show, that the human mind reveals the same God, and in a similar manner to that revealed by Jesus Christ, and by the Holy Scriptures.

The *inspiration* spoken of in the text, is common to all men. He who is possessed of a human spirit, receives understanding through the inspiration of the Almighty. Were it not for this, man would have no more intelligence than the brute.

The human being is born into the world more ignorant, and more helpless, than any other animal; and nature seems, in some sense, to have made less provision for his wants; but he may become the wisest and strongest, and abound the most in comfort. True, he cannot make a

proper use of one of his senses ; his limbs are powerless ; and he is a poor garmentless and houseless thing. But eventually he calls art to his aid and summons the elements for the assistance of his senses, and of his various powers. The ear-trumpet assists his hearing ; the microscope and telescope his sight ; the iron-shaft of the steam engine, becomes his arm ; animals and locomotives enable him to shift his position ; and the swift lightnings herald his voice—

“ Of all that live and move and breathe,  
Man only rises o’er his birth,  
He looks around, above, beneath,  
At once the heir of heaven and earth.  
Force, cunning, speed, which nature gave,  
The various tribes throughout her plan,  
Life to enjoy—from death to save—  
These are the lowest powers of man.  
From strength to strength he travels on,  
He leaves the lingering brute behind :  
And when a few short years are gone,  
He soars a disembodied mind ;  
Beyond the grave his course sublime,  
Destined through nobler paths to run,  
In his career the end of time,  
Is but eternity begun.”

It is knowledge that guides the soul through this vast pilgrimage ; and now let us look into the human soul for the motives that stimulate it to its high action. What is the first sign of humanity exhibited by a human being ? Is it not the voice of weeping ? This seems to say, “ I am not content, but require change.” And what is the next sign of humanity ? Is it not a smile ? This seems

to say, "my nature requires to be pleased—I love happiness." Now, throughout life, *distress* and *happiness*, of which, *weeping* and *smiling*, are the mere signs, are his great prompters to a life of virtuous activity. These two motives, acting upon the mind of the child, are ever propelling him to seek change, in order to avoid distress, and to secure happiness. Activity is the condition of change, and the child is active, because he finds his greatest pleasure in activity, and for some time, we may suppose him quite satisfied with the mere act that pleases, without attempting to reason on the subject at all. He very soon, however, appears to become a creature of reason. He attempts to grasp the blaze of a lamp, and experiences pain, and it is doubtful if he should ever wish to repeat the act; but he shakes his rattle, or blows his whistle, and the act gives him pleasure, and hence it becomes a favorite amusement. At first, he may not know, that the noise, accompanying the blowing of the whistle, was not merely accidental, but he soon finds that the same result invariably follows the same act of his will, and he begins to say, in the pride of his humanity, "*I have made a noise.*"

This is one of the greatest ideas that ever characterizes the history of a human being. If we consider it closely, we shall find, that it affords a clue to the unravelling of a principle, that lies at the foundation of all mental science and natural theology. "*I have made a noise.*" *Noise* is the *effect* and *I* am the *cause*. Shortly, the child sees, that there are others about him, who can make noises, as well as himself, and they who are greater than he, can make much greater noises. They can discharge cannon, build houses, build ships, and do a thousand other things;

and he ascribes all these acts to the will of the doers, just as he refers his own noise to his own will. He is thus led to the idea of objective agencies and acts. He is not the only being, who can *do* things, but there are many others, who can do similar and much greater things. The little active and progressive cause in his bosom, however, strives to emulate the causes around him, and will not rest until he can say, "*I have built a house*"—" *I have built a ship*," though they may be on a very small scale; and thus prompted by fear and hope, he moves forward in his progressive course.

At length, another important idea arrests his thoughts. He cannot make the noise of the whistle, without the instrumentality of the whistle itself; and hence he is led to conclude, that there must be another cause, similar to his own will, inside the whistle, which so co-operates with him, whenever he attempts to produce a noise, as to secure the desired result. His curiosity is on the alert, and the poor whistle is perhaps broken, in order that the little philosopher may see what helps him to make the noise. After a moment's astonishment, in finding nothing, he exclaims, "Well there *was* something, although I could not *see* it."

In the same manner, he soon comes to believe that there must be some very powerful *something*, that makes the wind, the rain, the thunder, and all other movements of nature, although he cannot see it.

Such reasoning, brings him to the idea of *Invisible Spirit*. Still, however, the most natural conclusion, to his mind, is, that each movement of nature has a distinct and separate cause. It is on this account, that primitive and rude nations have had their separate divinities for each

phenomena of nature—their god of wind, god of rain, god of thunder, god of sickness, and god of health; and this is probably the reason, that the first word applied to the Supreme Being, in the oldest reliable history extant, is found in the plural number. The little child, in accordance with this reasoning, finds it very easy to people the universe with ghosts, and hence he loves to read fairy tales, trembles at ghost stories, fears haunted houses and conjures up all sorts of spirits in the dark. After a time, however, he reflects that his own *invisible will* can produce a great variety of acts. He cannot only whistle, but he can beat his drum, spin his top, drive his hoop, laugh, cry, walk, run, and perform ten thousand other acts, all of which he refers to his own will. By a similar process of reasoning, he comes to the conclusion, that the various movements of nature may be referred to ONE GREAT INVISIBLE WILL as their CAUSE. He now believes that One Will may cause all the movements of nature, as his own individual will causes all his own acts. Such reasoning brings the mind to the idea of UNITY. He may, indeed, still hold to the idea, that numerous spirits, good and bad, are at work in the world, but yet, from the process of reasoning to which we have referred, and also from the fact that he daily finds, that events, which he had supposed quite independent of each other, are referable to one and the same principle, he is led to suppose that could he understand the whole plan of nature, he should see that all events might thus be referred to a common cause, or that, at least, that Being could so restrain the acts of evil spirits, and maintain such a parental care over him, that he could not be injured by their malevolence. It is on this account that we apply to

God that endearing term, Father, which is suggestive of his kind support and of his protective power, from the influence of all evil agencies.

This doctrine of the Unity of God will be argued at length in the next lecture.

The idea of religious love grows out of the Fatherhood of God. The child knows what it is to love his parents, and he knows why he loves them. They first loved him. For a time he knows none higher, or better than they, and hence he has all confidence in them. In a certain sense, they seem to be his God. In process of time, however, the child becomes apprized of the fact, that he has wants that an earthly parent cannot supply, which suggests to him the idea of looking up to a greater and the greatest of FATHERS. He learns to believe that without this greatest of Fathers, his earthly father could not make the food grow with which he is fed, or cause him to live one single moment. He now begins to acknowledge his Father in heaven, to be, in an important sense, the giver of every good gift, he enjoys. Will he not love this father? Should he not? He has loved his earthly parents. He has been trained in the school of love, and love is the very element of his being. He loves his parents, and he loves all the lovely as soon as he knows them. Misanthropy in a child! Whoever heard of the thing? We do not say that the child does not often love what is wrong, but we do say that nothing is more natural, than for a child, who has learned that his Father in heaven has done vastly more for him, than his earthly father, to love this Father in heaven. This transfer of affection from the natural to the Divine, is really a regeneration, or a *new birth*, and it would undoubtedly take

place by a very natural process, were it not usually met by an opposing influence from such prodigals, as do not make their filial love the model of their love to God.

The idea of God as a Father—a lovely being—leads to faith or confidence. Love and confidence appear to take place simultaneously. When the soul beholds God's loveliness, why should it fear to trust him? and how can it forbear to love him? Thus faith works by love and purifies the heart.

This relationship gives a sense of obligation, "If I be a Father where is my honor?" Is it not reasonable we should obey our Father? Has not he a right to command, and is not the law of the highest of all Fathers, the highest of all laws?

But will it be asked, what has all this to do with the truth of the Bible? Before we proceed to the answer of this question, we would premise:

First—That though this process, we have just been tracing, appears to be the manner in which the soul reveals God to itself, yet there is danger of mistake, at every step. The danger, in fact, is so great, the mass of the world have mistaken, so that it is said, in truth, "The world by wisdom knew not God."

Second—Though the mind in its most lucid moments, may be supposed to solve this question, and hence the prevailing feeling amongst heathen of the idea of one spiritual and invisible God, above all other powers, yet the mind, in its darker seasons, contradicts its previous solution of the problem, and turns the whole subject into a state of complete confusion.

Third—The wisest of nature's sons, who, like Socrates, appear to have effectually solved the problem, seem oft times to be in doubt in regard to the correctness of their own conclusions. They need something to prove them. They are ever harrassed with the idea, that a single break in the chain of their logic, may have spoiled the whole. The prevailing opinion of Socrates appears to have been that there was one God, above all other powers; but the promiscuous use he makes of both singular and plural, when referring to the Divine Being, shows that his mind needed something to corroborate its own deductions.

Fourth—All the human mind appears to need, on this subject, to corroborate its own best reasonings, appears to be some key, to determine that its solutions are right. This key is the Bible. The answer the scholar has obtained to his mathematical question, may be wrong, or the answer put down in the key may be wrong, or even both may be wrong, but when he comes to find that the key gives the same answer which he has wrought out in his own mind, he is satisfied of its correctness. Or suppose, that, acting without his key, he solves the question in half a dozen different ways, and obtains as many answers, if afterwards he finds that one agrees, while all the others disagree with the key, he is quite satisfied that the one is right and all the rest wrong.

In this manner, the revelation of God given in the Bible confirms the revelation of God given by the human soul to itself.

We are now prepared to show how this revelation of God in the human soul evinces the truth of the Bible.

1. The Bible teaches the same doctrine of the DIVINE SPIRITUALITY, which is taught by the soul. Men have ever desired material gods, that could be seen, heard and felt, but the soul, lifting up its voice from its profoundest depths, has never allowed men to be satisfied with such gods. It is the God of the Bible, only, who is a pure *Spirit*, who can answer the highest demand of man's spiritual nature, and prove a "fountain of living waters" to the thirsty soul.

2. The Bible teaches a doctrine respecting the DIVINE UNITY, which answers to the best conclusions of the soul. "Hear O Israel, the Lord our God is *one* Lord." The self-same Being is represented as creating the earth and all it contains, the sun, moon and stars, as causing all the phenomenon of nature, and as presiding over all the affairs of his creatures in this and in all worlds. Does not the human soul look upon this theory as the most natural? Does it need any thing more, than simply to have the theory laid before it, in order to be impressed with its reasonableness and truth?

3. The Bible teaches that God is the FIRST and ALMIGHTY CAUSE.

In the human soul a most ready response is found to this doctrine. I am the cause of all my acts, so all the movements of this united universe, must be referred to some *First Cause* of vast power. There is not a heathen on the face of the globe, however he may at times curtail the power of the Supreme God, whose soul does not respond to such declarations as the following, "I am the Almighty God"—"There is none that can deliver out of my hand."

"I will work, and who shall let"—"There is nothing too hard for thee"—"With God all things are possible"—"The Lord God omnipotent reigneth."

4. The doctrine of the Bible respecting the **PATERNITY** of God, finds a ready response in the soul.

He is called the "Father of spirits," teaching that this near relationship of father and child, exists between God and human souls. As a Father, he is represented as protecting, supporting, instructing and pitying all his children, even such of them as are "unthankful and evil." He is still a Father, though the child has become a prodigal, for he says, "all souls are mine." Does not the human soul subscribe to this view? The heathen poet believes in common with an inspired Paul, that "*We all are his offspring.*"

5. The Bible in teaching that faith, love and obedience, spring from a recognition of God as a Father, teaches what appears perfectly rational to the soul. The work of regeneration, as taught in the Scriptures, is *unnatural*, in the sense that it is not a *physical* change, and in that it is opposed to the *naturally* corrupt state of the heart, but it is a perfectly natural change in many respects, and in the most important signification of the term natural. It is natural, in that it takes place according to certain laws which are as fixed as those that govern the planets. It is natural in the same sense in which we say the soul is immortal in its nature. It is natural, as it is natural for man to have an idea of God, that he should have a sense of right and wrong, and see a greater beauty in good than in evil. Now, if we can suppose a case, where a child, without

ever having sinned, comes to the idea of God as a Father, even his nature would require a new birth—a transfer of affection from the natural to the spiritual—an elevation of thought and feeling from the earthly to the heavenly. Were it not for the opposing influences of sin, reason teaches that regeneration would be one of the most natural processes through which a human mind is ever called to pass. It is greatly to be feared that the comparative ease with which little children may become born of God, is too much lost sight of, by their parents and teachers. It is but for them to love God more than they love their parents. That this is the true Scripture idea of the new birth, is evident from many texts:—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"—"That which is born of the flesh is flesh, and that which is born of the spirit is spirit"—"And be ye renewed in the spirit of your mind"—"Every one that loveth is born of God, and knoweth God"—"As many as received him, to them gave he power to become the sons of God"—By performing the condition of receiving Christ, they learn to know God, and hence they can trust and love him, which is the new birth.—"Being born again not of corruptible things, but of incorruptible, by the word of God that liveth and abideth forever."

Now, we ask, if the soul had never committed a single sin, would it not still need such an elevation from the natural to the spiritual, as these texts imply? True, many texts relating to regeneration, make allusion to a change from a state of gross sinfulness, not because such an idea is necessarily involved in the change, but because, persons

usually do indulge a long time in sinful practices before they become subjects of regeneration.

6. The Bible, in teaching that God holds out the motives of *distress and happiness, fear and hope*, for the government of human conduct, teaches a doctrine, which is written upon the soul from its earliest existence. It is to be questioned if a human soul would be excited to much virtuous activity, without being influenced, on the one hand, by the fear of some disadvantages for not performing the action, and on the other hand, by the hope of some advantage in case he does perform the action.

The Bible bases all its appeals on these motives. "*I would not give much for a religion influenced by fear!*" arrogantly exclaims one. Indeed! You would then obliterate from the human soul a law which Jehovah has written with his own finger. You would charge the all-wise God with folly in placing motives of fear, in the most glaring colors, on almost every page of his word. You would say to Omnipotence that you consider it no mark of wisdom or virtue for one to fear and tremble at a view of his awful indignation. Nay; I affirm that that man, who refrains from vice simply for wrath's sake, comes nearer to fulfilling the object of his being, and discovers a better spirit than the perfectly reckless. He does not, it is true, exhibit so noble a nature as he who is also influenced by a desire of happiness, present or future, nor does such a one stand so high as he who looks for that happiness in spiritual and eternal things—"the recompense of reward" in heaven. We may also suppose that he, who, from desire to love God and from force of habit, has become so elevated above all

motive, as to serve God simply because he loves to do so, as the laborer, long accustomed to a certain kind of labor, would choose rather to work for his neighbor than not work at all, exhibits the very highest type of human character of which we can conceive.

To raise the human soul to such a high position, motives, appealing to our hopes and fears, are absolutely essential, and in regard to this, the Bible and the soul teach the same doctrine.

7. There is also a striking resemblance between the manner in which the Bible reveals the idea of God, and the method by which it becomes developed in the soul. The Bible does not teach all that it teaches of God at once. The patriarchs had faint ideas of Him; Moses gave a still clearer view; the prophets infuse into the minds of their contemporaries, still more exalted notions; while Jesus Christ reveals him to the extent of human capability to grasp the infinite One. In like manner, the idea is developed in the human mind by little and little, and at every stage of life, the highest idea the mind is capable of entertaining, is a worthy and an acceptable idea for the time-being, though the work of the soul through eternity, will be to learn the only true God in greater and still greater perfection.

In conclusion, we would ask, where did the inspired writers, where did Jesus Christ get the idea of such a God? If the answer is, from heaven, this implies a *miraculous revelation*; but if it be replied from earth, we would still inquire, from what nation, from what philosopher? From whence did Moses derive the idea of an immaterial, self-

existent, ever-present Spirit, ever presiding over the world, with a Father's solicitude and love, and having a law extending to every moral act? We ask, where did Moses, where did Christ obtain the idea of such a God? It is not to be found with the wisest sages of ancient, or modern times. If the human mind could conceive so perfect an idea, why could not others, as well as the inspired writers and Christ, have conceived it, providing they were merely human? That they never have, is certain. If, therefore, the idea does not come from revelation, its existence, like that of the character of Jesus, would imply a greater miracle than a revelation itself would have been. Let the disbeliever of the Bible take which horn of the dilemma he pleases, he must admit that the idea of God as exhibited in the Bible, is a standing miracle, though that idea once laid before the human mind, like the solved question in mathematics, becomes perfectly clear to his conceptions.

## LECTURE XIII.

### UNITY IN VARIETY, IN NATURE, AND IN THE BIBLE.

FOR THERE IS ONE GOD ; AND THERE IS NONE OTHER BUT  
HE—Mark 12; 32.

*The Law of Unity* pervading all nature, proves that nature has but one God. When the child first opens his eyes upon the world, what a multiplicity of objects crowd upon his attention ! Men, beasts, birds, insects, trees, shrubs, rivers and brooks, with ten thousand other objects, impress him with the fact that he lives in a world of variety. He soon finds it impossible to treasure up so many individual objects in his memory, much less can he find a distinct name for each individual ; but his intellect soon suggests to him the idea of classifying, for although he sees such a variety, there is still such unity, that much which can be predicated of one object, can also be predicated of many others. He applies the term *man* to the whole race of human beings, and in like manner he uses the words *beast*, *bird*, *fish*, *tree*, &c. In process of time, he is able to trace a closer resemblance between certain individuals of a race, than there exists between those individuals and all the rest of the race. From beasts he selects those to whom he applies the generic names, *sheep*, *swine*, *dog*, *bear*, &c. From

birds, he selects the hawk, the dove, the swallow, &c. The fishes he also divides into tribes, to which he applies such generic names as the salmon, the trout, the mackerel, &c. The whole race of trees, undergoes a similar division, and he speaks of the oak, the pine, and the ash, &c. Neither can the human mind rest here. It seeks to divide each genus into different species; and hence, the white bear and the black bear, the fish hawk and the hen hawk, the black ash and the red ash. These different species are also susceptible of numerous other divisions and subdivisions. But every time the dividing process takes place, the number of classes is increased, while each class comes nearer to unity, until we arrive at the individual itself.

We may then turn our eye back through all these varieties, classes, species and genera, and reflect that much that can be predicated of one can also be predicated of all. To all, we apply the terms weight, size, length, breadth, hardness, &c., and we speak of them as being good or bad, ugly or beautiful. We may speak of a good man, a good horse, a good tree, as well as of a good apple, which implies that there is a certain kind of unity common to all. We are also to remember that all things in nature, both of the animal and vegetable kingdoms, are composed of but few simple substances. The light of science has greatly diminished the number of these substances, and hence we may infer that when this subject is fully traced out, it is possible we shall find, that all things terrestrial are composed of one mysterious fluid, constantly changing its relations, and assuming new forms. *Thus we have unity in variety.*

2. There is a very close analogy between animate and inanimate nature.

The water that circulates through the earth, the sap of the tree, answer a similar purpose to the blood of animals; and so with the turf, the bark, and the skin. The rock is analogous to the bone, and the earth to the flesh. The leaves of trees answer the same purpose as the lungs of animals, and the seeds of certain plants are scarcely distinguishable from eggs. Much human language is built upon the resemblances between animate and inanimate nature; thus we speak of the *veins* of water, of *artesian* wells, of the earth opening her *mouth*, and of the blood of the *grape*. These figures are not merely accidental, for the same exist in all languages. They are not forced and far-fetched, invented by philosophers, but they are founded upon analogies, which are real and natural, as is apparent from the fact that children have a perception of them.

3. There is a striking analogy between different limbs and functions, both in the animate and in the inanimate world.

Some of the ribs of the serpent, that enable him to crawl upon the ground, are lengthened into fins in the fish, they become legs in the quadruped, wings in birds, and legs and arms in men. They are *the same*, and answer a similar purpose in all animals, though the higher the animal the more perfect the development. The skeleton of the leaf, bears a close resemblance to the branch, and is a perfect fac-simile of the tree, from which it was taken—a miniature tree exists in every seed. Thus we have a wheel within a wheel.

The entire vegetable kingdom is made up of numerous forms, enveloped, in larger forms of the same shape, like

certain curious boxes we have seen, enclosing numerous others of the same form, though of smaller dimensions.

Thus we see one plan, one law of *unity*, reigns through the vegetable, as well as the animal kingdom.

The roots of a tree are but inverted limbs, and the tree will often thrive well, if they are made to change places; the limbs will shoot into the earth, and become roots, while the roots will soon assume the bark of limbs, and put forth leaves, flowers and fruit.

4. If we compare vegetation with crystalization, we shall find that one law, to a great extent, governs both. The frost upon your window assumes the form of trees. This appearance always predominates. After a sleety rain, an evergreen seems to have a set of additional leaves of frost, built on at the ends of its own, of precisely the same form, that could not be distinguished from the real except by their color. Thus the leaves of the spruce and fir, and the frosts of heaven, are controlled by one law. Is there not *unity* here?

5. A striking analogy is seen between human genealogies and the forms of trees. Nothing is more natural, than to represent the genealogy of families by trees. This is no arbitrary contrivance, but it really has its origin in the great law of unity, which governs all nature, as is apparent from the fact that in all ages and nations the genealogy of families have been thus represented. First, we have the single family, of which the parents would be the trunk, and the children limbs. Then we go back another generation, and the parent himself becomes a limb. We continue our course backward, till we have the whole

human family, represented by one immense tree, upon which the place of the individual is scarcely discernable.

Thus the human family, as well as all other nature, seems to be made up of innumerable similarities, each one *larger* and *swallowing* up all beneath it.

6. Shall we look into the world of literature? We find here the same principle of unity. Of the English poets, Chaucer, Spenser, Shakspeare, Milton, Dryden, Pope, Burns, Cowper, and Montgomery, are universally acknowledged to be the great limbs of poetry, while others are branches and leaves; or they are mighty branches of rivers, while all others are streams flowing from them.

Just so with English prose writers. There are certain great names, which are made models by all others. Gibbon, Hume and ~~Robinson~~, are the models of English history; and so astronomy, natural science, moral philosophy and theology, have their way marks.

Thus English literature is bound in a unity; and on a still broader scale, the literature of the whole world is bound in a similar unity.

7. The same law of unity governs and binds together matter and spirit. Spirit is by no means so distinct from matter as many imagine. The material world is a complete figure of the spirit world. Matter, the representative of spirit, is of so gross a texture, as to come within the grasp of our senses, and its design is to lead the mind upward to the invisible. This is evident from the fact that the entire vocabulary applied to mental and spiritual subjects, was taken from nature. Every word was at first applied to a natural thing; hence every spiritual idea must have its

corresponding natural idea—its figure, and introducer. All men employ *light and truth, heart and feeling, darkness and ignorance, warmth and love, cold and indifference* as convertible terms. No person ever lived, who could not instinctively perceive the relationship that exists between such words.

There is scarcely a virtue or a vice, a moral state or a feeling, which does not have its parody in the brute or vegetable creation. Call a man a dog, lion, bear, swine, wasp, hawk or a viper, and a child can understand what you mean as readily as though you called him quarrelsome, powerful, ravenous; selfish, fractious, rapacious or malicious. All men of all ages and nations understand the names of these beasts to represent precisely the same ideas in the moral world.

The same is true of vegetables. Call a person a nettle, thistle, thorn, brier, pine, oak or palm, and all understand you as well as though you called him by a name which these vegetables are universally known to represent. What is called the language of flowers, is founded upon this principle. Each flower expresses an idea. An oriental proverb says, with much truth as well as beauty, "If there were no innocent souls, there would be no white lillies."

Mythology, allegory, parable, proverb, metaphor, are all founded on this principle. The types, shadows and ceremonies under the Levitical law, and the similitudes used by our Saviour, all imply that their is a close resemblance between the natural and the spiritual. Thus all nature preaches to us. Every object tells its tale and gives its caution. We do not live in a world of dead matter, but in a living world, where every object yields its lesson of in-

struction, and in which every particle of matter is constantly changing its position with respect to the rest. There is nothing *inert*, there is nothing *dead*, there is nothing *mute* here. "Go to the ant thou sluggard, consider her ways and be wise." Or, "ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee. Or speak to the earth, and it shall tell thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing and the breath of all mankind."

Human tongues may lie, but these mute objects always tell the truth; as the poet Henry Vaughan quaintly says:—

"Man I can bribe, and woman will,  
Consent to any gainful ill,  
But these dumb creatures are so true,  
Nor gold nor gifts can them subdue."

Is one inclined to indolence, nature says, "work while the day lasts." Is one inclined to put off present duties? Nature says, "Time and tide wait for no man." Thus every object in nature gives a piece of moral advice, and if we sin we find all creation leagued against us. These "unconscious satyrists," ever true to the object of their being, shoot us through with their thousand arrows, and we cannot escape from their fury, without going out of existence. Thus there is unity between the natural and spiritual world. One is a type of the other, and is designed to introduce it to human minds.

8. One more subject claims our attention. There is a unity in the religions of the world. As diverse as are the

religions of men, there are certain elements which are generally found in all. True, those elements are sometimes wrapped up in gross superstitions; but the penetrating eye will eventually discover them, though underneath all the rubbish of heathenism. Of these elements, we may reckon the acknowledgement of a Supreme Being, the immortality of the soul, human accountability and future retribution.

These elements render man a religious being. Which of the brute creation have a religious nature? The beaver can build himself a good house, but he never builds a temple of worship; the bee can build a comb, and the spider can weave a web that will mock the skill of the proudest geometrician, but neither of them erect altars; the elephant and camel bow the knee to receive the burden, but never to worship God; beasts and birds, for a short season, lament the loss of their young, but they never attend funerals; thus recognizing the immortality of the departed. Man is the only being on the earth who has a religion, binding the whole race in a sacred *unity*. Thus, religiously considered, the whole human race may be regarded as one great individual.

Such is the law of unity, that pervades all nature. Had we a higher degree of consciousness than we possess, we should undoubtedly see unity, where we now see variety, though we now see enough of it to teach us that its principle enters into all things visible or conceivable.

Now, if in every department of nature, we discover this law of unity what must be the character of the Law-Giver? Must not He also be one? Could any save *One Universal Intelligence*, have constructed so vast a machinery with so

many, and often apparently conflicting parts, and yet all be based upon a principle of unity, and all tending to one grand result !

We have already, in the course of this discussion, anticipated much that may be said, showing that the Bible recognizes and teaches this great doctrine of Unity in Variety, and thus corresponds to nature. It may, however, be well to refer to a few particulars in which it cannot fail to appear, that there is a striking similarity between this doctrine as exhibited by nature, and as recognized by revelation.

1. The *whole creation* is represented by the Bible, as a great unity, created by the same Being, in the same manner, formed of similar material, governed by the same laws and under the control of One Being, who is "Lord of heaven and earth." This creation is represented as attesting the glory of its Maker. Each part of it—each phenomena in it—winds, storms, hail, disease and pestilence, are represented as the servants, and as doing the will of their great Author.

2. The Bible represents the *human race* as a unity. Notwithstanding all the variety of features and complexion, and degrees of mental culture, from the most enlightened European down to the most degraded savage, the Scriptures declare, that God "hath made of *one blood*, all nations of men for to dwell on all the face of the earth," and hath determined the times before appointed, and the bounds of their habitation. The Bible represents this being, man, as springing from one common origin, possessing the same mental powers, intellect, feeling and will ; excited by the

same hopes and fears, and having the same destiny. It is with respect to this unity that the Scriptures apply the generic term man to the whole race.

3. The Bible represents the human race as being under *one law*. All men of all nations and ages, need the same moral rules for the government of their conduct.

As natural laws, such as the laws of gravity and light, must extend throughout the natural universe, so the Bible makes the moral law to extend throughout the moral universe. The spirit of the law given by Moses, which is *love to God and love to man*, is binding in this, and will be binding throughout all ages and worlds. But it is of the government of *man* we would now specially speak. Wherever and in whatever condition he may be found, he is represented as being under the same government. "The Lord is our Judge, the Lord is our lawgiver, the Lord is our King." "His dominion is an everlasting dominion, and his kingdom is from generation to generation." "For God is the King of all the earth." Thus the myriads of inhabitants of this earth, are represented as being under one law and one lawgiver.

4. The Bible recognizes the necessities of all men as being the same. All, both Jew and Gentile, are included in unbelief, and standing in need of the same Divine help; all are feeble and need the same support; all are lost, and need the same guide; all are poor and need the same durable riches; all are sick and need the same balm of Gilead and true physician; all are in darkness, in relation to the future, and need the same gospel, which brings life and immortality to light. God does not invent a new specific

for every form of evil, but whatever be the kind or degree of guilt, "the blood of Jesus Christ cleanses from all sin." One spirit sanctifies and inspires with hope of a blissful immortality.

5. The Bible has *one method of instruction* for all. The figurative style of the Bible is adapted to the universal mind of man. The moral of our Saviour's parables, is as readily comprehended by the Hindoo, as by the European. The metaphorical use of words as used in both Testaments, is founded upon a principle inherent in our common nature, and hence all men naturally understand them in the same manner. Some explanation of figures may be required by the untaught, though less than is requisite on almost any other subject.

The Bible has not a class of threatenings for each individual transgression, but the face of the Lord is against all doers of iniquity. Wicked individuals or communities, in all times and places, may feel that the threatenings of God's word, are all against themselves. The righteous individual or nation, may also feel that they are privileged to claim all the promises of the sacred volume. The same great and precious promises that cheered and strengthened the saints of old, have lost none of their virtue, but will support the righteous every where and forevermore.

In like manner, predictions of the Bible, run through all time, from their delivery to the grand consummation. Sodom, Egypt, Babylon, revolted Jerusalem, and the whole wicked world, having a unity in character, and worthy of a similar destruction, are subjects of the same prophecies. On the other hand, as the tabernacle, the temple, and

Zion, prefigure the Church on earth and in heaven, which embraces all the holy of both worlds, the same predictions may allude to all, and running through the whole history of the Jewish and Christian dispensations, may end with the Church of the first-born in glory; and as Christ and all his followers, being identified with him, are the *seed* of Abraham—as he who sanctifies and they who are sanctified are all one, the same prediction often refers to Christ and also to all the spiritual Israel.

6. Finally, the grand end of the Bible, as has been constantly intimated, is to consummate the most perfect state of unity amongst men. We have said that there were strong points of resemblance in the religions of men. The unity here discovered, would, however, be more perfect, if the religious nature of man could be brought to conform to a common standard.

Now, the religion of the Bible, *Christianity*, is that common standard. Its design is to make the human race *one*. “For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit. For the body is not one member but many.” Thus when the religion of the Bible shall have fulfilled its design, having penetrated every part of human society, and every diseased limb has been either healed or cut off, and there remains no seism in the body, its perfect unity will appear with consummate beauty and glory. Every middle wall of partition will then be broken down between Jew and Gentile, rich and poor, small and great, learned and unlearned, old and young; mutual envyings and strifes will cease; and all

will be one in Christ. To establish this glorious UNITY, was the object of our Saviour's mission into the world. Such is the word of prophecy. "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." The ferocious dispositions of men will be changed. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."

What a peaceful termination of all this strife! This great earthly drama winds up in UNITY and PEACE! Who, standing behind curtains of darkness, has caused the long, intricate and doubtful affair to turn out such a perfect drama, in which God and man, and man and man are united? Whoever that Power may be, whose *law of unity* is discoverable at so many points, throughout the entire Bible, we may feel assured He himself is ONE, and not a plurality. A plurality of agents could never have created and governed with such unity. And whoever that Power may be, He is

the self-same Being, whom we have seen exhibiting a similar *unity* in the government of nature. No where else, but in nature, do we find this law of unity, recognized in the Bible, thus proving that the two volumes, *nature* and *revelation*, are from the ONE only living and true God, with whom is no variableness nor shadow of turning.

Thus, the Christian, standing on the summit of the spiritual Zion, with the light of God's own face, glowing upon the pages, can read from both volumes,—“ *There is one God and there is none other but he.*” The Bible is true, for its one God is the same with the one God of nature.

## LECTURE XIV.

### THE GOODNESS OF GOD, AS TAUGHT BY NATURE AND BY THE BIBLE.

THE LORD IS GOOD TO ALL.—Psalms 145: 9.

What disposition does the Great Creator entertain towards his creatures? This question is one of vast interest to every human being. Is he *good* or is he *malevolent*? Or is he good to a part and malevolent to a part? Or is he good to all and malevolent to none? We well know how the Bible decides the question, and at first thought we might, perhaps, reply that his goodness to all could admit of no doubt. But then, we are met with the fact, that all the heathen represent him as decidedly malevolent. How is this, if nature, so manifestly, teaches his goodness? Man, in a state of nature, has so frequently erred respecting the character of God, that many have utterly discarded nature, as total darkness and corruption, and refer to the Bible as the only reliable authority on the subject. The truth appears to lie directly between such an opinion, and that of those who suppose they may always rely upon their deductions from nature. It is no more strange, that the mass of men should misinterpret nature, than that multitudes

of men should misinterpret the Bible; and it is only by bringing the two volumes into connection, that we are able to check our own mistakes, and prove our own true deductions from either. We shall, therefore, examine nature with the Bible in our hand.

We form our opinion of individuals by their works. Works are a manifestation of the worker. The house bespeaks the skill of the architect, the machine of the machinest, and the book of its author. In like manner, God is known by his works.

Neither is it needful that a work should be in a state of primitive perfection, in order that it may reveal its author. We apprehend a good architect could make a very exact calculation, from a dilapidated building of its former magnificence, and of the skill of its builder, and from several small chapters of a shattered volume the scholar could form a very correct idea of what the book was, and of the parts of its author. In like manner, though a work of God may have been greatly marred since coming from his forming hand, we may still form some idea of what it originally must have been, and what are the powers of its Divine Creator.

Now, of all the works of God, it is supposed that the human mind is the most degenerated from its primitive state, and yet, with all its depravity, it is the most noble, and the most like God of any thing in the earthly universe. Its very depravity attests the presence of a *self-determining causal will*, which will is one of the grandest features, in which man resembles his Divine Maker. We shall, therefore, draw our arguments, in this lecture, from the human mind. The nature God has given us, affords the most striking proof of his universal goodness.

1. Just as soon as man becomes a creature of reason, he has an idea of the *finite* and the *imperfect*. He knows himself, and he knows others about him, to be finite and imperfect. It matters not how great a savage, or how great an idiot a man is, if capable of reasoning at all, he knows and admits himself to be finite and imperfect. Now the *finite* and *imperfect* are the correlatives of the *infinite* and the *perfect*, and one cannot think of the former, without also having an idea of the latter, any more than he can think of an object without having an idea of space. The idea of *object* necessarily suggests *space*, and space is a reality, so the *finite* and the *imperfect* necessarily suggest the *infinite* and the *perfect*, and hence the infinite and the *perfect* must be a reality. Now, the infinite and the perfect are God. God, then, is a necessary idea, and God is a reality.

If, therefore, man, *necessarily*, has an idea of an infinite and perfect God, and all necessary ideas are realities, it follows, that there is really a God of perfect goodness, and whose infinity enables him to be good to all. However little this argument may affect the minds of some, we must confess that, to us, it possesses all the certainty of demonstration. No matter how confusedly some may reason and contradict themselves on this subject; no one can exist without having the idea of an infinite and perfect God. Some men have denied their senses, and even their own existence; but should all men do this, and do it repeatedly, we should still believe that the reality of sight and being, were necessary ideas to all who could see and think.\*

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\*See Cousin's *History of Modern Philosophy*, Vol. 2, page 419, &c., where this subject is beautifully and elaborately argued in his examination of Locke.

2. But we pass to notice another argument, which, perhaps, to some minds, may commend itself with greater force. We are evidently constituted so as to approve of goodness. There is not a man in the universe, who will not say that *goodness* is better than *malevolence*. Jews and Christians, Mahommedans and heathen, liars, cheats, thieves, adulterers, murderers, and, in short, the very vilest of characters, as well as the best, all approve of goodness. True, sometimes a man approves of what is really wrong, but not knowing it to be wrong, he does not approve of it *as* wrong but as good. Whoever yet heard of one who advocated a bad cause, giving it as his reason that it was bad? No; before a man can advocate what is wrong as a good, he must first bring his mind to call evil good and good evil. Men may, indeed, practice what they know at the same time is wrong, but then the simple fact that they know it is wrong, shows that they do not practice what they themselves approve.

Now, if God has made us, in such a manner, that we necessarily approve of goodness, may we not reasonably suppose that he himself is necessarily good? We see the machine moving in a certain way, and it can move in no other. Does not this prove that its constructor intended it should move as it does? Man, so far as he is a creature of necessity, is a machine, and his movements indicate the will of his Creator concerning him. It is necessary that respiration, circulation and digestion should go on in man, without an immediate dependence upon his own will, and hence we infer that his Creator, intended those movements in man's system. In like manner, man necessarily approves of goodness, and hence we may infer that his Creator in-

tended he should approve of goodness. Now, if man should approve of his Creator, and we think human consciousness teaches that he should, it follows that that Creator must himself be good.

3. Another argument for the goodness of God, may be drawn from the fact that he has placed before man such strong incentives to a life of goodness, as well as such strong barriers in the way of a life of malevolence.

Should we see a parent, constantly placing the greatest possible discouragements to vice, and the greatest possible inducements to virtue, before his children, we should not hesitate for a moment to believe, that that parent had a strong preference for virtue. Look at the motives that surround man. How hard is the way of the transgressor ! How pleasant and peaceful are the paths of wisdom ! How wisely God adapts motives to the various characters he governs ! Few, comparatively, we may suppose, practice virtue for its own sake, and hence the hope of reward is held out. It is a belief of the human race that it will be better for the righteous, than for the wicked in the future world. With others, the reward is found insufficient, and hence God has written upon their minds fearful forbodings of a coming wrath. A belief in future retribution is co-extensive with the human race. But men are worldly and they put far away the evil day ; and some are influenced but little by heaven or hell. God has, therefore, wisely connected vice with misery, and virtue with happiness even in this life. The man who fears not God nor regards man, may still dislike to be troubled, and he may also be regardful of a good reputation. It is greatly to be feared that

there is not piety enough in Christendom, to preserve society from corruption, without the aid afforded by that strong and universal desire, God has implanted in the human bosom, for a good reputation in the eyes of men. Where the love of Divine approbation fails, the love of human approbation steps in to aid a higher principle, which was ready to perish, and thus to prevent men from being given up to the vilest debauchery. It is to be feared that the state of society, amongst ourselves, would present a gloomy and fearful aspect, were it not for the restraints imposed by society.

Why do the thief, robber, murderer and adulterer, choose darkness for the perpetration of their vile deeds? It is because they know their acts to be the deeds of darkness. They are not fit for the light, and though they may have outlived all fear of God, they still retain the fear of man. Why is it that the most arrant rogue wishes to be known amongst men as honest, but that he knows that honesty meets with the approbation of human society? As vile as he is, and though he may suppose society as vile as himself, he still feels, that like his own conscience, they condemn the guilty, and like Cain he looks upon every man as an avenger of blood. But remove from the wicked all fear of punishment from society, still the desire of sustaining a good reputation, and the fear of losing all character, in the estimation of mortals, would prove a strong incentive to virtue and barrier to vice. Who but God has made this good arrangement? He must then himself be good.

4. God has shown his goodness, in the arrangement of our emotional nature. Take for instance *desire*. We are

so constituted that surmountable obstacles increase, while insurmountable obstacles quench desire. Let a man engage in some enterprise, where he has no difficulties to contend with, but where he secures his object without much toil or anxiety, and he will scarcely appreciate it when secured. But let him desire to secure an object where he has competitors, where all his time, talent, and energies are requisite, and where his eyes must ever be open, and his desire to come off victor is constantly on the increase. But we will suppose that after striving a while, he comes to an obstacle which he cannot remove, and after straining every nerve, his hope of success becomes entirely extinguished. Now, instead of increasing, his desire perishes. There is no longer any hope, why should he desire? We have a forcible illustration of this principle in David. While his child was alive, he continued to fast, weep and pray, for he did not know but God might graciously restore the child's life, but the moment the child was dead, his struggling desires ceased, and he arose and eat bread. It was of no further use to distress himself for the child when all hope was gone.

Now, had God arranged this order directly the reverse of what it is—did surmountable obstacles have the effect to quench desire and insurmountable ones to strengthen them, then all enterprise must forever cease, and who could imagine the misery that would befall the human race! Here would be one despairing over an obstacle that might be removed with a finger's weight; and there would be another full of hope and animation, toiling at obstacles upon which his puny arm could have no more effect, than it could make upon the chain of the Rocky Mountains, to drag them from their place. God, in arranging our desires, in such a way

as to excite our highest enterprise, and secure our greatest happiness, has exhibited his own goodness.

We may take another illustration, from the arrangement of our fears. Our first impulse is to run from the fearful object, and this is certainly the very best that could be done in a great many cases, since we are constantly exposed to powers that are too strong for us. But we, perchance, look back upon the enemy, and he is not so large and formidable as we at first imagined. Our second impulse is, therefore, to stand our ground and oppose the foe, and this, in the majority of cases, proves the best. There are but few men, who do not overcome their opponents, many more times than they are overcome. This earnest contention, then, if in a just cause, is the very discipline that all men need. But suppose the fearful object overcome us, the third effect of fear is to paralyze, and this is the most favorable condition for one to be in, when he falls disarmed into the hand of a deadly foe. Even the lion seldom crushes his paralyzed victim. Yielding, often "pacifies great offences." Falling helpless into the hand of an enemy has often secured life where it could be accomplished neither by fleetness nor strength. Should the worst come, and death ensue, the paralyzed victim is less sensitive to its pains, than he would be in any other condition. Had there been a complete reversion of this order—were the first effect of fear to paralyze, the second to prompt to resist, and last of all to excite to flee, what misery would have been the result! Now, how clearly God has manifested his goodness in arranging all such matters just as he has done.

5. God has shown his goodness, in that he has made

man's highest happiness to depend upon the mind, and not upon physical circumstances. There are thousands of indications that God never made man to be a creature of passive enjoyment, but a creature of virtuous activity. It was not so much the will of God, that man should be *right* in sentiment, and *easy* in circumstances, from the commencement of his natural life, as that he should ever be exerting himself, in struggling to become right, until he can find enjoyment in this very strife. Accordingly, God has not made human history to be one stream of uninterrupted progress. The children cannot begin just where the parents have left off. The old house has fallen down, and so has the stone wall, and the garden is all grown over with weeds; the old garment is worn out, the implements of husbandry are broken, the well is caved in, and government itself requires constant renewing. In almost all respects, the child has to begin with the alphabet. From the very commencement of his being, he is made to feel that he is in a world of opposition. The fond mother gradually withdraws her encircling arms, and leaves him to the mercy of his own trembling limbs, while his standing is quite doubtful; nay, when his falling once, twice, and thrice is quite certain. Well; let him fall, let him burn his fingers, till he learns better. God has made THIS BEING to take care of himself—to struggle for his own preservation and exaltation. He is not like the lamb born with a garment, not with instinct like the spider, the bee, and the beaver, to build himself a house. He is a creature of reason, and is to know no more than what he learns, and is to have no more than he works for.

O! how easily God might have placed us in comfortable

circumstances, from the commencement of our existence! Indeed he might! And if passive enjoyment had been the grand end of our being, he would have done so. But mere enjoyment is not the end of our being; it is DUTY. Ah! duty is often hard, and its rugged pathway often lies through tangling thorns and briers, and is an exceedingly self-denying, cross-bearing way. O! how much there is, that is inhospitable, all around us, and scattered all over this universe, and from time to time we must encounter the worst. Still ours need not be a life of misery. God has constituted us in such a manner, that we may find our highest happiness in doing our duty, however toilsome. Does not he who has by long habit, become passionately fond of a certain kind of labor, feel happier in it, than he could feel in passive enjoyment? Now, he who has learned the great lesson of finding his highest happiness in duty, has made the improvement which the training of his whole life, was intended to teach, he fulfils the design of his being, and he can be happy irrespective of outward circumstances. God knew that there were outward circumstances enough, to make a hell of any place, especially in this world, and hence it was his design to educate his child, man, in such a manner that he could find a hell no where. No; were it possible for one, who makes it his meat and drink to do the will of God, to descend to the lowest regions of the world of darkness, it would be a heaven to him, since he would carry his heaven in his own bosom. Must not he, who has made this arrangement, be himself good?

6. God is good to all, in that his *ultimate design* is good. This doctrine is most clearly taught by the human

mind. The surgeon, who amputates a limb, is good to his patient, because he has his ultimate and highest good in view; whereas, the savage Khund, while feeding his victim with the richest dainties, that he may appear better on the day of slaughter, is not good to him, his ultimate design being evil. Now, in order for God to be good to man, it is not only necessary that he should yield to him present enjoyments, for this may be no evidence of goodness at all, but he must do all that can consistently be done, to secure man's highest good, throughout his endless existence.

Some, we are aware, maintain that God exhausts his goodness upon the non-elect, in temporal blessings, while they have no means of escape from wrath, through Jesus Christ, God never having intended to bless them with eternal salvation. It is in vain to deny that this doctrine has been taught, by eminent men, in various ages of the Church, and is believed by a few in this day.

But how can we say God is good to a being whom he himself, has made immortal, if his goodness consists in nothing more than sensual enjoyment, and all is to cease with his *mortal existence*? Could an existence under such circumstances, be regarded as a blessing? Would one have the slightest reason to thank his Maker for goodness, the highest design of which, was to fatten him for the day of slaughter? Is this the object of infinite goodness, to please the eye with ten thousand beautiful prospects, the ear with harmonious sounds, the palate with the sweetest morsels earth affords—to cause the cup of bliss to run over here, in order, that he who partakes of it, may fill up his measure of wrath, and be fitter food for the jaws of hell? Believe such a doctrine ye who can. Many do, undoubtedly, work

themselves into its belief. They may, after a long conflict, and after wandering through numerous mazes, reason themselves into the belief, that this is the most reasonable and scriptural view on this subject; but the SOUL will not be satisfied. It will often utter its living oracles from its most sacred depths, in language louder and more distinct than the voice of our theology. Refuse to hear the soul, who can? You may contradict it, and argue it down, and so you may deny your sense of sight, but all must occasionally hear it. No; the voice of my soul declares that if God is at all good to me, he is good to me as an immortal being. His is a goodness that runs parallel with my nature. It is a goodness that endureth forever. I can rely upon the testimony borne by my own soul in a matter like this, more implicitly, than I could upon a declaration uttered from the clouds of heaven.

7. Finally, it affords a very striking proof of the universal and infinite goodness of God, that as we continue to examine the subject, objections vanish, and the more satisfied we become of the truthfulness of the doctrine. We do not say that no objections can be raised to the fact of God's universal goodness. There is much, both in the natural and in the moral world, that appears inharmonious, from which the heathen have usually inferred, that this world was under the care of divinities of both good and malevolent dispositions. We may, in fact, oft times find ourselves utterly unable to reconcile much that we see in the management of this world with the idea of an infinitely good Ruler. To do this would imply a consciousness equal to that of God himself. In glancing at a vast piece of in-

tricate machinery, it is no strange thing, that we should not see the harmony of all its parts; but then the consideration, that just so far as we have learned to understand it, there is harmony, and what appears to conflict with the great whole, is but a small part, should satisfy us that the machine is really a good contrivance, and that all we need is more knowledge to enable us to reconcile all apparent difficulties.

Now, in this great machinery of the universe, much that is discordant, is to be referred to man's own will, which man might have prevented; much natural evil is designed as a prompter, as the pain given by fire to warn of danger; much is to call forth the energies of our nature, to activity and enterprise, as excessive heat and cold, and sterility of soil; much is for our reformation, like the numerous forms of chastisement that succeed disobedience, much is for the good of others, like the suffering of the parent for the child, or the patriot for his country; and much may be beyond our comprehension, like the sufferings of innocent infants. We do, however, feel assured by the intimations of our own spirit, that this arrangement which admits suffering into the universe is, all things considered, the very best that could be made.

Let us now attend to the followings remarks:

1. The Bible completely confirms the teachings of the human mind, on the subject of Divine goodness. With all the materials in our possession, for forming a judgment on this subject, the mind's best conclusion, in its most lucid moments, is, that the great Creator is good, and the Bible confirms that conclusion.

2. The Bible does not teach God's goodness by mere

arbitrary declaration, but it teaches the doctrine as it is taught by the human soul. The finite and imperfect, oft-times appear to suggest to the inspired writers the infinite and the perfect—the fewness of their days and the perishable nature of the whole material earth, bring vividly before their minds, the fact that God's "years are the same throughout all generations," and shall have no end.

The Bible represents corrupt men like Balaam, Saul, Ahab, Jeroboam and Judas, as inwardly approving of goodness and the good, thus its testimony accords with what the mind itself gives of its predilections.

The Bible exemplifies the Divine goodness, by placing all those motives before men which the great variety of human character demands. "A whip for the horse, a bridle for the ass, and a rod for the fool's back"—that is, let the highest motive be made to bear upon the individual to be governed, by which he is susceptible of being influenced. It is far better that the fool should feel the rod, than to feel himself amenable to no government at all. Do not such teachings of the Scriptures perfectly accord with what the mind suggests of the motives requisite for its government?

And so the Bible, in common with the soul, teaches the self-same theory of happiness. The enjoyments of true piety do not consist in "meat or drink; but righteousness, and peace, and joy in the Holy Ghost."

The same doctrine of God's design in all temporal blessings, is most clearly set forth in the Bible. They are merely preliminary to spiritual and eternal blessings. They all look higher than themselves. He has made of one blood all the nations, and fixed the bounds of their

habitations, for the express purpose that they might seek the Lord.

3. True, we find some things in the Bible, which we cannot reconcile with infinite goodness, as we find similar things in nature. This, in fact, is an evidence of the Bible's truth. Could we understand it all; could we reconcile every part of it, it would not correspond with the *standard, nature*. The human mind, in its revelations of God, often appears to contradict itself, and so does the Bible, but as we study the revelations, from both sources, we shall come nearer and nearer a reconciliation, while the revelations will often serve as a wholesome check to each other, in clearing up apparent contradictions, till, at length, we may come to an inward consciousness, that a system confirmed by two such witnesses, from which so many difficulties have already disappeared, is, in its nature, fully reconcilable, and that all we need, is a higher state of consciousness, to enable us to gaze upon the sun-light of God's goodness, and not behold a cloud upon his disk.

## LECTURE XV.

### THE TRUTH OF THE BIBLE EVINCED BY MAN'S PHYSICAL NATURE.

WHAT IS MAN, THAT THOU ART MINDFUL OF HIM?—Psalms 8: 4.

In our last three lectures, extensive reference has been made to man, with the view of showing that the development of the idea of God, by the human mind, accords with what is taught of God in the Bible.

It is our object now, to extend this comparison, showing that what man is, and what his mind teaches on a great variety of subjects, finds a complete corroboration in the Sacred Scriptures.

In this lecture, we shall consider man's physical nature. Physically considered, MAN is no mean part of Jehovah's creation. His system contains 208 bones\* besides the teeth, 446 muscles, 10,000 nerves, 1,000 ligaments, 4,000 lacteals, 100,000 glands, and the skin contains about 200,000,000 of pores. The heart contracts 4,000 times every hour, during which period there passes through it 250 pounds of blood, so that 25 pounds of blood, supposed

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\*See Cutter's Anatamy, page 32.

to be the average quantity in the human system, passes through the body fourteen times about every four minutes.\* In view of all this, we may well exclaim, in the language of the Psalmist: "I am fearfully and wonderfully made."

Let us now examine a few of those scriptural declarations which find ample verification in man's physical nature.

1. We learn from the Bible, that God made man. "Let us make man in our own image, after our own likeness." "So God created man in his own image, in the image of God created he him." Now, the simple fact of man's existence, proves the truth of this statement, for, however far back we may extend the chain of natural generation, reason teaches that there must have been a time when the first human pair were created.

2. The Bible teaches that man was made from the dust of the ground. The words from the original, might be rendered thus:—"And the Lord formed man *dust* from the ground." Thus he still remained dust, after his creation, which idea perfectly accords with the words of Jehovah in his threatening to Adam. "Dust thou *art*, and unto dust shalt thou return." Solomon also says, "All are of the dust," with which the idea of Paul harmonizes, when he says:—"The first man was of the earth (*choikos*) *dusty*." In Job, man is spoken of as dwelling "in houses of clay, whose foundation is in the dust."

Now, what is the language of nature on this subject? It has been demonstrated by Chemists that the human

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\*Pulpit Cyclopædia page 51.

system possesses not a particle of matter which cannot be found in other earth.

As in the earth around us, there is a union of solids and fluids, and also of the metallic and non-metallic. The metallic substances are *Potas'sium*, *Sodi'-um*, *Cal'ci-um*, *Mag-ne'si-um*, *A-lu'min-um*, *Iron*, *Man'ga-nese*, and *Cop'per*. The non-metallic substances are *Ox'y-gen*, *Hy'dro-gen*, *Ni'tro-gen*, *Si'li-ci-um*, *Phos'phor-us*, *Sul'phur*, *Chlo'rine*, and a few others.\*

These are the principal substances which compose the human body.

Now, if, in analyzing the human system, a substance were found which had no likeness in the earth around, it would stand as a contradiction to the Bible account. Man is, however, found to be a fair specimen of the earth around him, and is subject to all those laws that govern common matter, such as gravitation, mechanical force, chemical action, electricity, and light; and both Scripture and reason unite in determining that his happiness greatly depends upon a conformity to these laws.

3. The Bible teaches that man was the completion of Jehovah's work of creation. The first day, God made the light; the second, the firmament; the third, He separated the land and water, and created vegetation; the fourth, he made the lights of heaven; the fifth, the fishes and fowls; the sixth, beasts, and, last of all, MAN. The change effected by each day's creation, was pronounced *good*. Man, towards whose creation all the preceding had tended, was pronounced *very good*. Though composed of a material

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\*See Cutter's Anatomy, page 25.

which existed from the beginning, he appears to have been the climax of Jehovah's work.

Now, physiologists tell us that "man's affinity with the animal kingdom is such, that, during the period of his growth before birth, he assumes in succession many of the characteristics of the different classes of that division, and assumes them in the same order in which they are said to have been called into existence, and in which also geology indicates they were created from the first." Man's physical nature, therefore, appears to express in miniature the highest perfection of animal organization.

4. The Bible teaches that God made man, *male and female*, and that this is the origin of the marriage relation. "For this cause shall a man leave father and mother, and cleave unto his wife, and they twain shall be one flesh." Our Saviour confirms this as the original law respecting the sexes, and adds, "What therefore God hath joined together, let not man put asunder."

Man scarcely needs the announcement of a prohibition or penalty, to apprise him of the sinfulness of violating a law, so deeply engraven upon our nature. All nations know and acknowledge adultery, fornication, and polygamy, to be opposed to nature. They need nothing more than observation to prove, that more bitter than death is the woman whose heart is snares and nets, and her hands as bands; and the declaration of Job accords with the opinion of the race of men that unchastity is "a fire that consumeth to destruction, and would root out all mine increase." Indeed punishment treads so closely upon the heels of this form of transgression that it is generally acknowledged by the

heathen even, to be extremely burdensome. Its worst forms are almost universally considered an evil of great magnitude; while polygamy, the least degrading form, is attended with numerous physical and mental evils, and were it universally practiced the human race would soon become extinct.

A missionary writing from South Africa, gives the following picture of polygamy and its influence:

"Only a short distance from our house are twelve large kraals, the number of huts in each indicating the number of wives in the possession of their owners; for as fast as a man accumulates wives he builds huts for their accommodation. In one of these kraals are ten huts, one of which is occupied by the chief man, and the others by his nine wives. This man, in all probability, designs to purchase more wives; and to this end he will exchange his daughters for cows as fast as they become marriageable, and thus he will go on year after year, purchasing more wives with the cows he receives as pay for his daughters, laying up for himself treasures on earth, till death ends his course. A man who lives not far from us has twenty wives, which, I believe, is the largest number in the possession of any one among these subjugated tribes. He of course is considered by his countrymen as very wealthy, each wife having cost him ten cows, and in consequence of their services he is able to raise large crops of corn every year, which he can exchange for money or cattle. But does happiness reign in a Zulu kraal? Far from it. The domestic state among the Zulus is one of deep wretchedness. From morning till night, little is heard but quarrelling and scolding. Envy, jealousy, hate, and all the evil passions of the human heart, bear sway."

Another sad tale, illustrative of the evils of this sin, is found in "Arvine's Cyclopædia of Anecdotes."

"A missionary in South America reproved an Indian mother for the murder of her female infants. She replied with tears, 'I would to God, father, I would to God, that my mother had, by my death, prevented the distress I endure, and have yet to endure as long as I live. Consider, father, our deplorable condition. Our husbands go out to hunt, and trouble themselves no farther. We are dragged along with one infant at the breast, and another in a basket. They return in the evening without any burden. We return with the burden of our children; and, though tired with a long march, must labor all night in grinding corn, to make *chica* for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end? A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children, equal to that of relieving them from such oppression, more bitter a thousand times than death?' "

It may be thought that the foregoing anecdotes have led us from our course, as it was the object of our lecture, to show how man's physical nature corroborated the teachings of the Bible; but to keep up a nice distinction between the suggestions of our physical and intellectual natures, as well as to draw an exact line between mere animal, and that which may be considered intellectual suffering, is not always practicable.

5: The Bible teaches that Adam and Eve were the progenitors of the whole human race. This idea, has, of late, been denied by several celebrated zoologists, amongst whom is that eminent Christian naturalist, Professor Agassiz, who though he believes in the *unity* of the race, does not believe that they sprang from one common parentage. To give any thing more than a brief outline of the arguments on both sides of this question, could not be expected in the midst of a lecture.

Now, while we are ready to acknowledge, that scientific discoveries have often served as a wholesome check upon our rash comments upon Scripture, we must also contend that nature is sometimes too hastily interpreted, and in such cases, the Bible serves as a similar check upon our false readings of nature. This, appears to us, to be one of those subjects upon which the Bible speaks with the greatest plainness, and must, in the end, overrule the opinion of the philosopher, and it will, undoubtedly, be made to appear, that nature utters the same language with itself.

That the Scriptures do, most unequivocally, teach that the whole human race sprang from one human pair, is evident from the following considerations :

First—Moses tells us that before the creation of Adam, there was not a man to till the ground, and in the day when he wrote, he tells us, that Eve “*was the mother of all living.*” That Moses must have been acquainted with dark races, is evident from the pictures on Egyptian tombs, which are precisely of the same color with the people of that country at this day, and many of them date back anterior to Moses. His own wife was an Ethiopian, and it would seem that it was a dark skin, (which no Ethiopian

could change,) that excited the prejudice and opposition of his kindred. It appears, therefore, that Moses declares Eve to be the mother of both of those colored nations, traces them back to Noah through Cush and Mizraim, and tells us that the divided nations of the earth are the sons of Adam.\*

Second—Our Lord's reference to the creation of man, male and female, as the foundation of marriage, can have no application to the colored nations at all, unless they are descendants of Adam and Eve.

Third—In the fifth of Romans, a parallel is run between the fall of the race, in Adam, and their restoration, in Christ, the second Adam. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For if through the offence of one many be dead; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." "That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ one Lord." So in first Corinthians, fifteenth, we have the same antithesis—"For as in Adam all die, even so in Christ shall all be made alive." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Whatever else may be embraced in these texts, it appears to us, that a fair exegesis cannot possibly escape the following conclusions:—

First—All men who are exposed to sin and death, have a connection with the first Adam.

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\*Genesis 3: 20; 5: 1; chap. 10; Numbers 12: 1; Jeremiah 13: 23.

Second—All who have an interest in Jesus Christ were in some way connected with the offence of the first Adam. Levi paid tithes to Melchisedic, and in this way, all the descendants of Adam may be said to be involved with him in the transgression.

Third—All who have any ground to hope for eternal life, to hope for a resurrection, and to hope for bearing the image of the heavenly; as the descendants of the first Adam, have been exposed to death and have borne the image of the earthy. Unless these are clear and legitimate inferences from the texts, we may bid farewell to the idea of understanding the plainest parts of the Scriptures.

But what says the science of ethnology? We have already hinted that the interpreters of nature do not agree in their comments on this subject. Some like Agassiz, Van Amringe and Dr. S. G. Morton, maintain, a plurality of origins, urging—

First—That there are “certain zoological provinces, the fauna and flora, in each of which, must have been created in the province itself, and not distributed thither by migration from a central point.” This is substantially Professor Agassiz’ preliminary proposition.

Second—“That each province has its own race of men, which could not have come from a single pair, but must have been created each in the province where we find it.” “These positions he holds to be consistent with the Bible, which he affirms, gives only the history of the white race, and alludes to no others.”

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\*See Lectures delivered at the University of Virginia, page 438. Also the whole Lecture on Ethnological objection.

The opposite, and, as we believe, the true side of this question, has been argued with distinguished ability, by Dr. Latham, Sir C. Lyell, Dr. Pritchard, Dr. Bachman, and others.

Their arguments are substantially as follows :—

First—Hybred animals are incapable of reproducing their kind. Almost all stop with the first generation and none continue over two or three. It has been proved that all classes of men have the power of permanent reproduction. Like begets like, and hence the human race is one species.

Second—Many domestic animals have been known to become wild, such as the horse, ass, cow, sheep, goat, dog, hog, gallinacious fowls, and some others. Each species of these wild animals, after a century or two, present a greater variety than can be found amongst man.

Third—The human species is distinguished by having two hundred and eight bones besides the teeth. The length of the teeth, also the time of cutting and shedding is found to accord.

Fourth—They are distinguished by anatomical structure ; erect position, size of skull, volume of brain compared with the spinal cord. The hair of the human being is peculiar. The hair of the African microscopically viewed is essentially different from wool.

Fifth—Man can live on a greater variety of food than any other animal. He can soon accustom himself to the peculiar productions of any climate.

Sixth—He can usually accustom himself to any climate, which cannot be done by any of the inferior animals.

Seventh—The identity of the human race has been urged

from the fact that man gets his growth later, and comes to the years of puberty later than any other animal.

Eighth. The similarity of diseases amongst men have also been urged to prove man's identity. They are essentially different from those of the brute.

Ninth.—Man's power of speech and music—that wonderful instrument, the human voice, which is capable of uttering myriads of diverse sounds, proves his unity. And so also the striking similarities that have existed between the language of nations living remote from each other, and greatly differing in features and complexion, have been most effectually urged.

Tenth.—And finally, the intellectual and moral faculties of the soul, being similar with all men, have been urged, with much force, in favor of the unity, and the common origin of man. We think one could scarcely read these arguments, as they are elaborately given by those who are confessedly the most learned naturalists of the world, without being convinced that nature, on this subject, corroborates the testimony of the Bible.

That eminently learned philosopher, Alexander Van Humbolt gives a noble testimony, in favor of the unity of the human species, which, considering the high authority from whence it emanates, we cannot forbear to quote in full.

“While we maintain the unity of the human species, we, at the same time, repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilized, more enabled by mental cultivation than others, but none in themselves nobler than others. All are in like degree designed for freedom; a freedom, which, in ruder conditions of

society, belongs only to the individual, but which, in social states enjoying political institutions, appertains, as a right, to the whole body of the community. If we would indicate an idea which, throughout the whole course of history, has ever more and more widely extended its empire, on which, more than any other, testifies to the much-contested and still more decidedly misunderstood perfectibility of the whole human race, it is that of establishing our common humanity—of striving to remove the barriers which prejudice and limited views of every kind, have erected among men, and to treat all mankind, without reference to religion, nation, or color, as one fraternity, one great community, fitted for the attainment of one object, the unrestrained development of the physical powers. This is the ultimate and highest aim of society, identical with the direction implanted by nature on the mind of man toward the indefinite extension of his existence. He regards the earth in all its limits, and the heavens, as far as his eye can scan, their bright and starry depths, as inwardly his own, given to him as the object of his contemplation, and as a field for the development of his energies.”\*

Thus, as far as great names, as well as sound argument, are concerned, they appear to favor the view of a unity and a common origin of the human race, which is what the Scriptures most clearly and unequivocally teach.†

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\*Cosmos, vol. 1, page 358. See also note on page 359, with note from Wilhelm Von Humbolt.

†Of works on this subject, see “The Doctrine of the Unity of the Human Race, examined on Principles of Science, by John Backman, D. D.”—“Unity of the Race in its Higher Relations,

6. The Bible teaches that man was formed for physical labor. Before man had fallen, the Lord "put him into the garden of Eden, to dress it, and to keep it." After man's alienation from his Maker, more severe toil was appointed him; the ground was cursed for his sake; and in the sweat of his face, he was to eat bread. The obligation to labor, however, did not arise out of the transgression, but was coeval with man's occupancy of the garden.

Now, what says nature on this subject. The various organs of the human body, the hand especially, say that man was formed for labor, and we well know, exercise promotes the most perfect development, and the heathiness of the physical powers. Thousands of examples might be given to show that man enjoys better health and lives longer with a proper degree of labor. Exercise promotes the heathiness and growth of the bones. Says a celebrated writer on Hygiene—"Exercise favors the disposition of both animal and earthy matter, by increasing the circulation and nutrition in this texture—(the bones.) For this reason, the bones of the laborer are dense and strong, while those who neglect exercise, or are unaccustomed to manual employment, are deficient in size, and have not a due pro-

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by R. Turnbull, D. D. ; Christian Review for 1852, page 68."—"The Relation and consequent Mutual Duties between the Philosopher and Theologian, by E. Hitchcock, D. D. LL. D. ; Bibliotheca Sacra, for 1853, page 166."—"Lectures on the Evidences of Christianity, delivered at the University of Virginia, page 411."—A work entitled "The Natural History of the Human Species, by C. H. Smith," takes the opposite side of the question.

portion of earthy matter to give them the solidity and the strength of the laboring man.”\*

Exercise has also a favorable effect upon the muscles. “It is a law of the system that the action and power of an organ are commensurate, to a certain extent, with the demand made upon it; and it is a law of the muscular system, that, wherever a muscle is called into frequent use, its fibres increase in thickness, within certain limits, and become capable of acting with greater force; while, on the contrary, the muscle that is little used, decreases in size and power.” On the one hand, we have an illustration in the brawny arm of the blacksmith, and on the other, in the delicate and soft arm of the student.†

A healthy circulation of the blood is promoted by exercise. “As the action of the muscles is one of the important agents which propel the blood through the arteries and veins, daily and regular exercise of the muscular system, is required to sustain a vigorous circulation in the extremities and skin, and also to maintain a healthy condition of the system. The best stimulants to improve the sluggish circulation of an indolent patient, whose skin is pale, and whose extremities are cold, are the union of vigorous muscular exercise, with agreeable mental action, and the systematic application to the skin of cold water, attended with friction.”‡

Such is the opinion of our best writers on physiology. Did they give an opinion the reverse of this—did it appear from a strict examination, that the body could not be sub-

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\* Anatomy, Physiology and Hygiene, by Dr. C. Cutter, page 53.

† Do page 85. ‡ Do page 173.

ject to labor without incurring disease and hastening the period of death, the conclusion would be inevitable, that, however labor might have been designed for fallen man as a punishment, it could never have been designed for him as a source of happiness when in an unfallen state. The reverse of this is the fact.

7. The Bible teaches that man was made for intellectual labor. All the physical labor man performs, is, in a sense, intellectual, since it is by the controlling power of his intellect, that he makes a proper use of his bodily organs ; but, the fact, that God gives man a revelation adapted to the state of a mind formed for developement from an infantile to a mature and highly illuminated state, shows that man was formed for mental exertion.

Now what is the voice of nature ? Is it clear that intellectual labor promotes the health, and prolongs the life of the body ? Let us appeal to those who have made this and kindred subjects the study of life. Says Dr. Sweetser—  
● “ Man discovers a natural desire for knowledge, and the very exertion necessary to its attainments, and the delight experienced in the gratification of this innate curiosity, diffuse a wholesome excitement throughout the system. There is a pleasure in the exercise of thought, in whose kindly effects all the functions must, in some measure, participate. Agreeable and well regulated studies, on mental occupations, are as essential to the integrity of the mind, as are judicious exercises to that of the body ; and as the health of the latter, as all admit, conduces to that of the former, so also does a sound state of the mind,

communicate a salutary influence to the functions of the body."\*

Longevity is more common with learned than with unlearned men. Says Dr. Sweetser—"Mr. Madden has drawn up tables to show the influence of different studies on the longevity of authors. At the head of these, we find the natural philosophers, with an average term of existence of seventy-five years. At the foot are the poets, who average but fifty-seven years, or eighteen less than those engaged in the natural sciences." It does not appear that there is much difference between the longevity of divines, philosophers and statesmen of moral habits and piety, while the class of literary men the least favored by nature with years, is that of the writers of romance; but those poets even, whose lives were temperate and chaste, do not suffer by a comparison with philosophers and divines. Milton lived till the age of seventy-six, Wordsworth and Montgomery to eighty, and Young to eighty-four years.

Do not such facts show, that man was made for intellectual pursuits, and thus the Bible, maintaining the same doctrine is proved to be true.

8. The Bible teaches much in relation to the laws of health. It has been correctly remarked, that the world affords no such book of Hygiene as the Levitical law. What though those regulations of exercise, rest, diet, ablutions, anointings, were typical of things spiritual and in their highest design, were intended to secure the welfare of the soul. Yet, like the two-fold object of our Saviour's

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\* Mental Hygiene, page 24.

miracles, they appear to have had respect to the health and happiness of man's physical system. The figure itself must have been of importance to the body, or else it never would have been chosen to represent things of importance to the soul.

It may be objected, that other books, as well as those of the Jews, give rules for living. They do; and many of them, instead of being calculated to promote health and longevity, have a manifestly direct tendency to breed disease, and scatter the arrows of death. The heathen may be very punctual in attending to their ablutions, and then immediately bedaub their bodies with filth. Though all men acknowledge the duty of regarding the laws of physical health, yet the fact cannot escape the notice of the most ordinary observer, that all heathen are entirely regardless of such rules. Not a moment of time, a particle of ingenuity, or a copper of expense, is ever expended by the Hindoos, in securing their community against disease. Precautions against contagions, such as cleanliness of habit and vaccination, are almost entirely confined to those who have the Bible, and yet all men pronounce it a duty to care for the healthiness of the body.

Those who have made the human body the study of life, have been struck with the wonderful machinery, and the wisdom it exhibits. It is said that GALEN, though a pagan, on examining the different parts of the human body and their disposition, "fell on his knees, in humble adoration of the wisdom with which the whole is contrived; and was excited to challenge any one, after a hundred years study. to tell how the least particle could have been more commodiously placed, either for use or beauty."

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9. The Bible teaches that man was formed to exercise dominion over all inferior nature. Now, it is not simply man's mind, that gives him power over all the brute creation—it is his mind placed within a body [of wonderful adaptation.

In some respects, man is naturally inferior to his subjects. He has not the strength, nor the fleetness of the horse; his sense of sight is not like that of the eagle; his smell is not as keen as that of the dog; nor is he such a geome-trician and architect, as the bee and the spider. His reason, however, enables him to take advantage from the instinct of the beast, for the enlargement of his own skill.

But place the human mind within the body of any one of the brute creation, and man would be illy prepared to continue his reign over inferior nature. What could compensate for the loss of the human hand? There is no organ or instinct to be found amongst the animal creation, and no intellectual endowment to be found amongst men, that could possibly make up for the deficiency. Neither is possession of the human hand, the only qualification of man for his high station as lord of the world. His erect position, the location of his eye, his capability of living on a much greater variety of food, and of living in a greater variety of climate than any other animal, seem to say that his Creator intended him as the world's governor. Man is found alike in the Arctic circles, and under the equator, and supporting the widely different degrees of atmospheric pressure, both in low valleys and on lofty table lands ten thousand feet high, and is capable of living on the productions of the clime he inhabits, whether it be the blubber of

the Northern seal, or the oranges and cocoa-nuts of the torrid zone. The monkey, the animal most resembling man, in physical structure, differs more widely from him, than any other, in his capability to accommodate himself to different climes and diet.

In concluding this discourse, we will remark —

1. Man's physical nature, when interrogated, tells a tale which perfectly accords with certain declarations of the Bible. This, we think, has sufficiently appeared in the remarks that have been made.

2. We should bear in mind, that the Bible no where pretends to philosophize on man's physical system. All the information it gives on this subject, is mere historic fact or incidental allusion, and yet all that is said perfectly accords with the *standard*, by which its truthfulness must be tested. If, therefore, the *standard*, *the body itself*, be true, the Bible is true.

## LECTURE XVI.

### THE TRUTH OF THE BIBLE EVINCED BY THE HUMAN MIND.

WHAT IS MAN, THAT THOU ART MINDFUL OF HIM?—Psalms: 8: 4.

In our last lecture, it was our object to show that man's physical nature gives a testimony to the Bible; it is now our purpose to prove that a testimony no less clear and convincing, is given by the mental nature. The human mind, when properly interrogated, and its true responses are obtained, utters a language that perfectly coincides with the Bible.

Let us enquire first, what does the Bible teach respecting the human mind.

1. The Bible teaches that man *has* a mind, entirely distinct from the body. His body was formed *dust*, from the ground. It still remains dust, and must return to dust. But respecting his higher nature it is said, "the Lord God breathed into man the breath of life, and man became a living soul." Jeremiah says—the Lord "made us this soul;" and Zachariah says—"he formed the spirit of man within him." In fact, it is on the presumption that man

possesses an intelligent soul, that a revelation has been committed to his care.

Our own judgment teaches that our bodies must die, but that the soul will survive death. We have within us something that thinks, feels, wills, and longs for immortality. If asked how we know we possess such a principle, we reply; we are conscious of it. Consciousness is to the soul, what the eye is to the body. We no more stand in need of proof that we can *think, feel, or will*, than we do that we can *see, taste or smell*, and we are as conscious that our souls are as well adapted to immortality, as we are that the eye is adapted to seeing or the ear to hearing.

2. The Bible teaches that this mind is the image of God. "God created man in his own image." For thou hast made him *a little lower than the Angels*, or as reads the Hebrew, "TO DIFFER BUT LITTLE FROM GOD." James says—"Men are made after the similitude of God." It is on account of this similitude, which is found in the intellectual and moral natures of man, that the Scriptures denominate God the Father of all. He is the father of the wicked, because they as his offspring still retain something of his image.

But what is the testimony of the human mind in relation to itself? Has it not in all ages and nations claimed this relationship with God? "We are his offspring," is the high claim of mankind. All men desire to know something of God, and all have their method of addressing him by prayer. We reason as God reasons, or else the astronomer could draw no conclusions, referring to the future, from the planets, upon which he could confidently rely; and

the zoologist from a few fragments of bones, could not make an exact calculation of the size and habits of the animal that once possessed them. We have seen the man\* who having received a single scale of a strange kind of fish, that he had never seen, from that single scale made a drawing of the fish, and when he came to see it, the animal perfectly accorded in size and in form with his drawing. On what principle could such a calculation be made? Only on the principle that the human mind is modelled after God's mind, and hence man reasons and comes to conclusions just as God does. If, in passing over the field, you should pick up one half of a plate, you would at once form the opinion that it once possessed the other half, because, no workman would ever have made it in its present state; so if in passing over the same field, you should pick up the bone of some animal, you would at once conclude that it once belonged to the animal that possessed a whole set of bones corresponding with the one you had found, for the Great Creator would never have made it as it is. But why would you judge that He would not have made it as it is? Because such work would be imperfect, and on the principle that He works in this manner, we might bid farewell to the idea of understanding anything of his plan. All would be confusion. But God works according to rule. We can understand something of that rule because our minds are formed like His.

Our ideas of virtue and vice are, also, to a good extent, similar to those of God; or else the terms when referred to Him, would have no meaning to us. When we apply the

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\*Professor Agassiz.

term *goodness* to God, and when we say He is destitute of all *malevolence*, do we mean anything? If we, by such epithets, mean to describe a character of the greatest conceivable perfection, then it is evident that we have an idea of the terms goodness and malevolence, when they are applied to man. Unless we have correct ideas of *good* and *evil*, when we apply these epithets to man, we do not attach correct ideas to them when we apply them to God.

Our minds are so constituted that we cannot avoid believing, that the minds of all men, in all countries and ages, are formed intellectually and morally, like our own. We know they reason in the same way, drawing similar conclusions from the same premises, and they have the same ideas of right and wrong; thus the human mind corroborates the revelation of the Bible, that all men have something of the moral and intellectual image of God.

3. The fact that the Bible makes all its appeals to the human will, seems to show that the freedom of the will is every where assumed throughout that book.

The Scriptures do not say, in so many words, that men are free agents, as it is not its object, directly to teach the philosophy of mind, but it treats all as though they were free. "Will ye also be his disciples"—"Whosoever will let him take the water of life freely"—"Ye will not come unto me," &c. Virtue and vice are, also, made to depend upon the will. Said the Saviour, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my father which is in heaven." Now, the mind, in asserting the fact that it possesses a *free* and *self-determining* will, agrees

with an implication of the Bible. It matters not what our theory may be. We may prove by metaphysical argument, that our wills are necessitated to follow the strongest motive, the "greatest apparent good," but the mind cannot be uniformly satisfied with such conclusions while the eye of consciousness sees to the contrary. Suppose one should, by a course of metaphysical reasoning, prove to you, that you had no arms; though you might be so worsted in argument that you could not say another word in reply to the logic of your opponent, yet you would deem it quite sufficient to say to him, and to all others, "*look at them and see whether I have any or not.*" Just so you may say to the one who, by metaphysical reasoning, would prove to you that you have not a *free and self-determining will.*" Here is the great error of Edwards in his work on the will. It consists in applying a metaphysical argument to a moral subject, which is just as inconsistent as it would be for one to seat himself with slate and pencil, to determine whether the fugitive slave law is constitutional or not. Metaphysical arguments with all metaphysical subjects, and moral arguments with all moral subjects are supreme; but neither have any authority out of their respective legitimate dominion. The freedom, or the self-determining power of the will, being a mere fact, we may be as conscious of it as we are in relation to any other state or property of mind. We are conscious that the will is free and not absolutely controlled by motive, just as we are conscious that we can think and feel. If it be said that a self-determining will, causing all his voli-

tions, is not conceivable in man, how can we conceive of it in God, in whose image man was created?\*

4. The Bible teaches that the powers of the human soul are limited. Though free to will, it is not always able to perform what it wills. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Paul says—"To will is present with me, but how to perform that which is good, I find not." Another inspired writer says—"It is not in man that walketh to direct his steps." The Saviour says—"Without me ye can do nothing." These, and similar texts, teach, that though the will is free, man has still need of a stronger power than himself to enable him to carry his volitions into execution.

Now, what says the mind on this subject? The same consciousness which teaches you that you have some power, teaches you also that you have not all power. You are conscious that you can will to raise your arm, but you are aware God may paralyze it, and render all your efforts to raise it abortive. If you will to raise it, the moral character of the act, is just the same on *your* part as though you had full power to carry your volition into execution. Your will, however, is supreme only within its own legitimate sphere—the sphere of volition. You can will to do an act so as to be fully responsible for that act, whether right or wrong, but to have power to accomplish that act is quite

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\* On this subject, see Cousin's *History of Modern Philosophy*, vol. 2d, pages 246, 271, 402, 413;—Bowen's *Lowell Lectures*, lectures 4th and 5th;—*Man Primeval*, by Dr. Harris, pages 100–130.

another thing. All power so belongs to God that without him, not the slightest change can take place in the physical world, not even to the falling of a sparrow or of a hair. Says the psalmist—"God hath spoken once; twice have I heard this that power belongeth unto God." God does not claim such power over human wills, as he claims over inert matter; did he, the responsibility of volition would not be charged upon human wills, by the *Bible*, or by our own *consciousness*.

5. The Bible teaches the universal sinfulness of the human race. What! with free will to sin or not to sin, is it not possible for some, out of so many millions, to stand fast, and never sin? The possibility or impossibility of living free from sin, is quite another question with which we have nothing to do at present. We are now concerned with the simple fact that all men are sinners. This is most clearly and positively declared in the Bible, of all men, in all ages. All are represented as having a *carnal* or *fleshy* mind, the minding of which is enmity to God. Paul says: "For we have before proved both Jews and Gentiles, that they are all under sin; as it is written, there is none righteous, no not one." Again, it is said, "All have sinned, and come short of the glory of God." And again, "But the Scriptures hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe." And once more: "We know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

Such is the testimony of the Scriptures of man in an

unregenerate state. But they go further, and maintain that even in a regenerate state, man has to carry on a constant warfare through life, with the carnal mind. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." These words were addressed to Christians. Paul in the seventh of Romans, speaks of a most severe warfare carried on between his higher nature, and what he terms a "law in his members," and though he appears, through Christ, to have gained an ascendancy over it, he was always under the necessity of keeping under his body and of bringing it into subjection.

The Bible goes further still. It not only takes the ground that all good men are exposed to the temptations of this carnal mind, and are in danger of yielding to it, but as a matter of fact, all *do* sometimes yield to it. Solomon said, "For there is not a just man upon earth that doeth good and sinneth not." However it may be the privilege of the pious to live free from sin, these words of the wise man, evidently express a fact which applies to all ages. Which of the patriarchs, prophets or apostles, do the Scriptures affirm never to have dishonored their religion on any occasion? Not one.

Such are the facts as taught by the Bible, and we ask, does not nature subscribe to the same doctrines? Is there not one amongst all the millions that inhabit this globe, who has never sinned? Though we may be unable to reconcile the fact with perfect freedom to sin or not to sin, and with the arrangement of a God of infinite goodness, we are still obliged to acknowledge that human observation, as well as the Bible, declares that men every where *have*

sinned. Our own observation of the uniform sinfulness of the race is such that were we to appear before an audience of men in any part of the world, we should not hesitate to recognize and address all as sinners.

It has also for so long time accorded with the observation of others, as well as with our own, that the best of men are liable to err, and that they sometimes do err, that it has long since passed into a proverb, that "to err is human," and though we should by no means justify wrong in any Christian, yet we are so certain that they will some times manifest imperfect dispositions that we may make all our arrangements accordingly. We should know and feel that we live in an imperfect world. There are *no* absolutely perfect men. The Bible teaches that there are none, and observation teaches the same. Every one should strive for perfection, just as the mathematician strives to make a perfect circle, though a perfect circle, as a perfect human character, is a mere ideal notion.

We admit that the human heart appears to be such a unit, that it is difficult to understand how one who loves God supremely, can commit a single sin without an entire loss of the Christian character, and yet we cannot believe that one whose life in the main has been upright, becomes transformed to a reprobate, by one or two transgressions. However consistent with itself and beautiful in all its parts it may appear, we cannot be satisfied with a philosophy which contradicts common sense. Though we may not be able to give a philosophical explanation of the phenomena of sin in a child of God, we can see that, like many other facts, whose reasons, we may not be able to explain, we must still acknowledge them to be facts. My little son

often displeases me, but do I take every act of disobedience as an evidence of complete alienation of affection towards me, and an utter rejection of the principle of filial obedience? No! though I may take such acts of disobedience, as an evidence that he does not love me as well as he ought, yet I cannot feel that it affords any evidence that he does not love me more than all other objects, his own pleasures not excepted. With the case fairly laid before him, I may feel confident that he would prefer my pleasure to his own. Similar appears to be our filial relationship to God, and the nature of those acts of disobedience, which many find so hard to reconcile with those relationships. The *fact*, however, of the moral imperfection of the human race, so clearly taught both by revelation and observation, with consistency, none can deny.

6. The Bible teaches that religion is addressed to man's whole nature. Sometimes the Scriptures speak of religion as *knowledge*. "This is eternal life to *know* the only true God," &c. In other places it appears to be regarded as a *feeling*. "He that loveth is born of God." Other texts appear to regard it as having to do only with the will. "Ye *will* not come unto me that ye might have life." Other passages appear to consider it as consisting solely in action. "For I was hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

Now, all these texts may be reconciled on the ground that the religion of the Bible is adapted to all the faculties of the soul. It is not only "a religion that has *feeling*

in it, but it has knowledge, volition and action. It is a faith working by love and purifying the heart.

Now, does not nature teach this self-same doctrine? Does not every rational being know, that a religion that is nothing but *knowledge*, or *feeling*, or *action*, is not adapted to man's nature? Such an unevenly balanced religion makes an unevenly balanced mind, and such a mind can never perform the ordinary duties of life. If, for instance, religion is a mere extacy that unfits one for the duties and enjoyments of this life, then one, soaring above all that is natural, and constantly dwelling in the ærial regions, must give up all earthly employment, which is suitable only for mortals. Should all take wing and depart from the stern realities of time, who would support the human race? Ah! should such a change take place with the inhabitants of the world, we should soon begin to feel that a few scores of earth-digging reprobates were more valuable than thousands of saints whose religion served only to destroy all their adaptation to this life. But the mind teaches just what the Bible teaches on this subject. The abandonment of physical labor is not for the health of body or mind. Reason and Scripture both declare, that we may be diligent in business, and at the same time, fervent in spirit, serving the Lord.

As in the government of the natural world, we expect to meet with much that is common place, and do not look for the occurrence of avalanches, earthquakes, or even thunder storms every day, so the most natural and the wisest conclusion is, that we are to meet with similar regularity in *religion*, or in the government of the moral world by religious principle.

7. The Bible teaches that religion is a source of happiness, both for time and for eternity. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "Blessed (happy) is the man that walketh not in the counsel of the ungodly" &c. "Blessed is the man to whom the Lord imputeth not iniquity." "Blessed is the man that maketh the Lord his trust." "Blessed is the man whose strength is in thee." "Blessed is the man that endureth temptation." "Blessed are the meek, for they shall inherit the earth." "Blessed are the pure in heart, for they shall see God."

What is the natural language of the soul on this subject? We do not believe that the soul teaches that religion requires us to be *unfeeling stoics* or *self-tortured mendicants*. Its voice is most clearly and appropriately uttered by a modern writer on mental Hygiene.\* "The mild and benevolent affections necessarily carry with them their own reward both to body and mind. Under their kindly influence, the heart plays more freely and tranquilly, the respiration is more placid and regular, the food acquires new relish, and its digestion fresh vigor;—in short, they animate and perfect every living function, and expand and multiply all the various enjoyments of our being. Without these, life would be but a dismal solitude, unworthy of possession. Sad and desolate is his state who has nothing to love! 'If we had been destined to live abandoned to ourselves on Mount Caucasus, or in the deserts of Africa, perhaps nature would have denied us a feeling heart; but, if she had given us one, rather than love nothing, that

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\*Dr. Wm. Sweetsar. See Mental Hygiene, page 90.

heart would have tamed tigers, and animated rocks.' ” A feeling heart the God of nature has given to all, and that heart is never so much in its native element, as when practicing those benevolent and gentle affections which the Bible inculcates. Man's entire intellectual and moral natures thrive under the practice of goodness, and hence we may infer that the mind was made for such holy exercises. When the body is found to become more healthful and vigorous under a particular kind of labor or diet, we infer that God has adapted such exercise or diet to our bodies. May we not reason in the same manner in relation to the exercises and the food of the mind? Thus we have the mind itself confirming the doctrine of the Bible, that man was designed for the practice of virtue.

8. And so on the other hand, the Bible teaches that the opposite of religion, the practice of malevolence, is a source of unhappiness. Let us now notice the testimony of Scripture in relation to some of the malevolent propensities, in connection with the testimony of one who has spent years in observing the power these affections have upon the mind.

First, we will take **ANGER**. The Bible says: “Wrath killeth the foolish man, and envy slayeth the silly one.” “He that is cruel troubleth his own flesh.” “A man of great wrath shall suffer punishment; for if thou deliver him; yet thou must do it again.” “For anger resteth in the bosom of fools.”

Now let us hear an independent testimony from a student of nature on this subject. Says he: “Anger destroys the appetite, and checks or disorders the functions of digestion..

Let one receive a provocation in the midst of his dinner, and the food at once loses all its relish for his palate. Dr. Beaumont, who had under his charge, a man with a fistulous opening into his stomach, so that the interior of this organ could actually be inspected, remarked, that anger or other severe mental emotions, would sometimes cause its inner, or mucous coat, to become morbidly red, dry, and irritable; occasioning, at the same time, a temporary fit of indigestion. Pains and cramps of the stomach and bowels sometimes follow the strong operation of this passion and the liver may also become more or less implicated in its effects.”\*

The same author maintains that inflammations of the different organs, such as the lungs and brain, bleeding, spitting of blood, paroxysms, cutaneous affections and eruptions, may be brought on by fits of anger.† In view of such facts, who does not feel the force of the Scripture declaration, “For anger resteth in the bosom of fools.

Let us next consider LOVE and HATRED. Said our Saviour, in his sermon on the Mount—“Ye have heard that it hath been said, thou shalt love thy neighbor, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; That ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” If we are thus kind to our enemies, we show ourselves to be the children of God, and consequently God’s

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\*Mental Hygiene, page 106. †Do pages 107 and 108.

happiness, such as he finds in the exercise of kindness towards his enemies, will be our rich reward.

What says the voice of nature on this subject? It appears to be aptly expressed in the following words:—"To love is to enjoy, to hate is to suffer. In hating, we punish ourselves, not the object of our hate. Self-interest, therefore, should be a sufficient motive to induce us to cultivate the amiable, and to suppress the vicious feelings of our nature."\*

In relation to AVARICE the Scriptures declare that "The love of money is the root of all evil." The man who was rich in this world's goods, and said, I will pull down my barns and build greater, was denominated a *fool*.

But what are the practical effects of avarice upon body and mind? A quotation or two from the excellent work we have so often cited in this lecture, may cause all wonder to cease, that, the love of money should, in the Scriptures, be called the root of all evil. "In respect to the physical system, avarice lessens the healthful vigor of the heart, and reduces the energy of all the important functions of the economy. Under its noxious influence, the cheek turns pale, the skin becomes prematurely wrinkled, and the whole frame appears to contract, to meet, as it were, the littleness of its penurious soul." "The extent to which this sordid passion has, in some instances reached, would appear almost incredible. An old writer tells of a miser, who, during a famine, sold a mouse for two hundred pence, and starved with the money in his pocket." "Even the sudden and most appalling aspect of death will not always

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\*Mental Hygiene, page 161.

banish this base sentiment from the heart. Thus, in cases of shipwreck, persons have so overloaded themselves with gold that they have sunk under its weight never to rise again. In excavating Pompeii, a skeleton was found with its bony fingers firmly clutched round a parcel of money. "When," says Dr. Brown, speaking of the miser, "when the relations, or other expectant heirs, gather around his couch, not to comfort, nor even to seem to comfort, but to await, in decent mimicry of solemn attendance, that moment which they rejoice to see approaching, the dying eye can still send a jealous glance to the coffer, near which it trembles to see, though it scarcely sees, so many human forms assembled, and that feeling of jealous agony, which follows, and outlasts the obscure vision of floating forms that are scarcely remembered, is at once the last misery and the last consciousness of life."\* What more appropriate epithets could the Scriptures apply to a propensity so inordinate, than the "ROOT OF ALL EVIL."

We will notice but one more inordinate passion, and that is, AMBITION. This passion is represented by the Bible as being forever restless and dissatisfied. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill, and desire to have, and cannot obtain: Ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Ambition can never be satisfied with success, promotion and honors, until, Haman

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\*Mental Hygiene, pages 235 and 236.

like, its poor deluded victim has erected a gallows for his own execution.

Is this doctrine taught no where else, except in the Bible? Is not the sentiment often repeated, that "there is no satisfying the ambition of mortals?" "When Phyrrius, king of Epirus, was making great preparations for his intended expedition into Italy, Cineas, the philosopher, took a favorable opportunity of addressing him thus: 'The Romans, sir, are reported to be a warlike and victorious people; but if God permit us to overcome them, what use shall we make of the victory?' 'Thou asketh,' said Phyrrius, 'a thing that is self-evident. The Romans once conquered, no city will resist us; we shall then be masters of all Italy.' Cineas added, 'And having subdued Italy, what shall we do next?' Phyrrius, not yet aware of his intentions, replied, 'Sicily next stretches out her arms to receive us.' 'That is very probable,' said Cineas, 'but will the possession of Sicily put an end to the war?' 'God grant us success in that,' answered Phyrrius, 'and we shall make these only the forerunners of greater things, then Lybia and Carthage would soon be ours: and these things being completed, none of our enemies can offer any farther resistance.' 'Very true,' added Cineas, 'for then we can easily regain Macedon, and make an absolute conquest of Greece; and, when all these are in our possession, what shall we do then?' Phyrrius, smiling, answered, 'Why, then, my dear friend, we will live at our ease, drink all day long, and amuse ourselves with cheerful conversation.' 'Well, sir,' said Cineas, 'and why may we not do all this now, and without the labor or hazard of an enterprise so laborious and uncertain?' Phyrrius, however,

unwilling to take the advice of the philosopher, ardently engaged in these ambitious pursuits, and at last perished in them." Such is the nature and the end of ambition, as recorded on the pages of the Bible, and to which all human observation bears witness.\*

We are now prepared to remark :—

1. That we have seen in the course of our lecture that in many things the Bible teaches facts respecting the human mind which the mind teaches concerning itself. The facts enumerated are, that man has a mind distinct from the body—that the mind is the image of God—that the will is free or self-determining—that the powers of the soul are limited—the universal sinfulness of the race—religion addresses man's whole nature—religion is a source of happiness—and malevolence is the source of unhappiness.

2. We do not say that the human mind never contradicts these sentiments. It does often contradict them. But these judgments are given by men of all classes and characters, in their coolest and most rational moments, and with such frequency that they are regarded as the best judgments of the human soul. Unless for the presence of some selfish motive, strongly arrayed against these doctrines, they would, unquestionably, be universally approved by the consciences of men.

3. But these judgments of the mind afford a *greater* evidence to the truth of the Bible, than though the mind itself never contradicted its own sentiments. Did human minds always testify to the same sentiments, it would have been an easy

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\* Arvine's Moral and Religious Anecdotes, page 18.

matter for men to have written those self-same sentiments in the Bible. But if the mass of men in all ages have frequently contradicted those sentiments, and if the best of men, in their dark hours, have often been known to swerve from them, we may justly ask, why does the Bible, having been written in different ages, and by different individuals, present us with none of the contradictions? Why are *all* its sentiments respecting the soul, those very sentiments which the soul gives, in its most unbiased moments, and which are found to accord with the universal consciousness of man? This is a question for the unbeliever to answer.

We are aware that this method of argument to prove the truth of the Scriptures, has but little weight with some minds, but for ourself we confess that such responses of the soul, coming from its most sacred recesses, have a weight not inferior to the evidences derived from miracles or prophecy.

## LECTURE XVII.

### ADAPTATION OF THE HUMAN MIND TO RETRIBUTION, AS TAUGHT IN THE BIBLE.

AND AS HE REASONED OF ..... JUDGMENT TO COME, FELIX  
TREMBLED.—Acts 24: 25.

The doctrine of future retribution, as revealed in the Bible, is perfectly *reasonable*, from the fact that it finds, in the human mind, an adaptation and a ready response.

Probably few can be found, whether on Christian or on heathen ground, who do not believe in some kind and degree of punishment, in a future state, and very few will deny that such a doctrine is taught in the Bible.

That such a sentiment should be so universally believed, in opposition to objections of great apparent weight, is surprising.

It is objected, with much plausibility, that the doctrine of future retribution, is most awful to think of, and is hard to reconcile with God's infinite and paternal goodness. It is not our object to say any thing, at present, in answer to this objection. We would even acknowledge that *all men* feel its force, while, at the same time, all men, (at least, all in a state of nature,) believe the doctrine of retribution.

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Is it not strange that men should find it so hard to get rid of this idea, when it is so much against their feelings and predilections, and when too, much plausible argument has been raised against it? Thousands would give the world to rid themselves of a sentiment, so much opposed to their feelings, but go where they may, it follows them like their own shadow. They can no more obliterate it from their souls than they can annihilate one of the soul's attributes. That this is the case, is evident from the fact that all the heathen, ancient and modern, believe the doctrine of future retribution.

To a few of their testimonies, we will now attend :

1. Among the earliest, as well as amongst modern nations, the doctrine of transmigration, has been extensively held. The translator of Knapp's Theology, referring to a work of Frederic Schlegel, on Eastern literature, says, in a note appended to section 150 : "He there shows that this is one of the most fundamental doctrines of faith in the Eastern world—that it rests upon a religious basis, and even in the earliest period was connected with the idea of retribution and sanctification. The soul, it is supposed, after having been soiled and corrupted by its contact with the body and the world, must expiate its sins by wandering, for an appointed cycle, through various forms of uncongenial matter." Thus, even in connection with this primitive and rude theory, we find the great idea of future retribution.

It will be recollected that we are not now concerning ourselves with the peculiar nature and place of future misery, nor with many other questions, which the Gospel brings to light, but our only aim is to show, that mixed with much

falsehood though it be, the idea was held both by ancient and modern heathen.

2. But the opinion was more general among the ancients that departed spirits went to an under world which the Greeks called Hades.\* Here, though all dwell together, the wicked were unhappy, and hence Homer refers to those who were punished, in the same place with the other shades. None of the inhabitants of Hades were supposed to be supremely miserable, and yet Achilles when here, "does not speak of death very favorably, but would rather till the field on earth, as a day laborer, than rule all the hosts of the shades."†

3. In the writings of the ancients, there is sufficient allusion to the idea of future retribution, to show that it has been a sentiment, almost universally received in every age.

Says Plutarch—"If he who transgresses in the morning is punished in the evening, you will not say that in this case justice is slow; but to God, a whole age, or even several ages, are but as one day."

Plato, in his seventh epistle to Dion, says, "Thus ought we always to believe those ancient and sacred words, which declare to us that the soul is immortal, that judges are appointed, and that they pass the highest sentences of condemnation, when the spirit is separate from the body." In another passage from the Republic, Plato gives the following declaration of the common belief—"For well know, O Socrates, that when one supposes himself near the point of death, there enter into his soul fears and anxieties respect-

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\* Knapp's Theology, section 150 : 1. † Sec. 150 : 2.

ing things before unheeded. For then the old traditions concerning Hell, how those who in this life have been guilty of wrong must there suffer the penalty of their crimes, torment his soul. He looks back upon his past life, and if he finds in the record many sins, like one starting from a frightful dream, he is terrified and filled with foreboding fears."

In the same work, Plato describes the awfully wretched condition of those inhabitants of the world of woe, who are incurable, and will "*never come out.*"\*

Such are a few of the many passages that might be selected from the ancients, and it is well known that the writings of all modern heathen authors, abound with those of a similar nature.

To say that the doctrine of future retribution is, and ever has been, with few exceptions, the sentiment of Christendom, is what no reasonable man can deny. Like a belief in God, and in the endless existence of the soul, it seems to be an essential ingredient of the religious nature of man. It sometimes seems, almost, to outlive a belief in God. An infidel has a conscience and is often obliged to listen to its fearful warnings. Even those who in theory deny it, do in a thousand cases inadvertantly admit it. It is hard for one to speak long of right and wrong, praise and blame, rewarding and punishing, without betraying the fact that this doctrine of retribution lies deeply written upon the fleshly table of the heart.

The circumstances in which God has placed man—his training under parental and civil governments is evidently

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\*Biblical Repository, for 1850, page 84.

calculated to teach and perpetuate the doctrines of accountability and retribution in his mind, and it seems also to be needful for the developement of the highest principles of his nature.

But another formidable objection is raised to this universal doctrine of mankind. As the punishment of the wicked in the future life is to be mental and not physical, how can they experience a retribution for those sins which have long since passed from the memory? The sin is forgotten, how can it torment the sinner? The cases of the aged, those who have suffered accidents, and the insane, are referred to, as examples. But it has been found that the memory of all such persons may, by some circumstance, be restored.

1. Sometimes disease or accident has served to call back events which had long been forgotten.

Coleridge mentions the case of a young woman of about twenty-five years, who could neither read nor write, who was seized with a nervous fever, during which time she could talk Latin, Greek and Hebrew, with great correctness and fluency. It was at length learned by her physicians that she was charitably taken, at the age of nine years, by an old Protestant parson, who was a very learned man, and was accustomed to spend much time in reading the ancient languages aloud.

The following cases we select from Dr. Abercrombie :—

“A lady, mentioned by Dr. Prichard, when in a state of delirium, spoke a language which nobody about her understood; but which also was discovered to be Welsh. None of her friends could form any conception of the manner in which she had become acquainted with that language; but

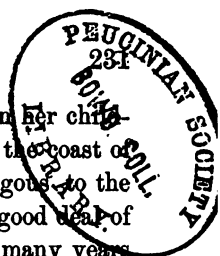
## RETRIBUTION.

after much inquiry it was discovered, that in her childhood she had a nurse, a native of a district on the coast of Brittany, the dialect of which is closely analogous to the Welsh. The lady had at that time learned a good deal of this dialect, but had entirely forgotten it for many years before this attack of fever."

"A woman who was a native of the Highlands, but accustomed to speak English, was under the care of Dr. Mackintosh, of Edinburgh, on account of an attack of apoplexy. She was so far recovered as to look around her with an appearance of intelligence, but the doctor could not make her comprehend any thing he said to her, or answer the most simple question. He then desired one of her friends to address her in Gaelic, when she immediately answered with readiness and fluency."

"A case has been related to me of a boy, who, at the age of four, received a fracture of the skull, for which he underwent the operation of trepan. He was at the time in a state of perfect stupor, and after his recovery retained no recollection, either of the accident or the operation. At the age of fifteen, during the delirium of a fever, he gave his mother a correct description of the operation, and the persons who were present at it, with their dress, and other minute particulars. He had never been observed to allude to it before, and no means were known by which he could have acquired the circumstances which he mentioned."

"An eminent medical friend informs me, that, during a fever, without any delirium, he, on one occasion, repeated long passages from Homer, which he could not do when in health; and another friend has mentioned to me, that, in a similar situation, there were represented to his mind, in a



most vivid manner, the circumstances of a journey in the Highlands, which he had performed long before, including many minute particulars, which he had entirely forgotten."

Thus it appears that forgotten events are not so entirely effaced from the memory that they may not be recalled.

2. It is often the case that circumstances call up events which transpired when the mind appeared to be in a state of stupor.

Dr. Abercrombie relates the following cases: A person "whom I saw lately in a state of profound apoplexy, but from which he recovered, had a perfect recollection of what took place during the attack, and mentioned many things which had been said in his hearing when he was supposed to be in a state of perfect unconsciousness. A lady on recovering from a similar state, said she had been asleep and dreaming, and mentioned what she had dreamed about."

Dr. Abercrombie thinks that "many of the stories related of things seen by persons in a state of trance, are referable to this head."

3. A restoration to health has often been the means of restoring mental faculties which in illness had been apparently lost.

Dr. Abercrombie mentions the following: "A man mentioned by Willis, on recovering from a putrid fever, was found to have so entirely lost his mental faculties, that he knew nobody, remembering nothing. He continued in this state for two months, and then gradually recovered."

Another case is thus given: "Some years ago, I attended a young man, who, on recovering from a tedious

fever, was found to be in a state bordering upon idiotism; and this continued after his bodily health was entirely restored. In this state, he was taken to the country, where he gradually recovered, after several months."

"The sudden recoveries from this condition of the mental powers, are still more remarkable. Dr. Prichard, on the authority of the late Dr. Rush, of Philadelphia, mentions an American student, a person of considerable attainments, who, on recovering from a fever, was found to have lost all his acquired knowledge. When his health was restored, he began to apply to the Latin grammar, had passed through the elementary parts, and was beginning to construe, when one day, in making a strong effort to recollect a part of his lesson, the whole of his lost impressions suddenly returned to his mind, and he found himself at once in possession of all his former acquirements."

"Dr. Prichard mentions a gentleman who suffered a severe injury by a fall from his horse, and who, on his recovery, had no recollection of any thing relating to the accident, or for some time before it. A considerable time elapsed before his recollection of it began to return, and it was only as he repeatedly rode over the country where the accident had happened, that the sight of the various objects gradually recalled the circumstances of the journey in which it occurred, and of the accident itself."

Another still more remarkable case, related by the same author, shows that while some things continue to be remembered, others are totally obliterated, till called forth by returning health. "A respectable surgeon was thrown from his horse while riding in the country, and was carried into an adjoining house in a state of insensibility. From

this, he very soon recovered, described the accident distinctly, and gave minute directions in regard to his own treatment. In particular, he requested that he might be immediately bled; the bleeding was repeated, at his own desire, after two hours; and he conversed correctly regarding his feelings and the state of his pulse with the medical man who visited him. In the evening he was so much recovered as to be able to be removed to his own house, and a medical friend accompanied him in the carriage. As they drew near home, the latter made some observation respecting precautions calculated to prevent unnecessary alarm to the wife and family of the patient, when, to his astonishment, he discovered that his friend had lost all idea of having either a wife or children. This condition continued during the following day, and it was only on the third day, and after further bleeding, that the circumstances of his past life began to recur to his mind."

4. Sometimes a memory of past events is called up to the mind by either natural or unnatural sleep.

The same author to which we have referred relates the case of a young girl, who was accustomed in her sleep, to imitate the tuning sounds of a violin. It was ascertained that sometime before, she had occupied much time in a room adjoining that of a musician who spent much time in exercise with that instrument.

He mentions another case, where a teller was standing at his desk, in one of the banks in Glassgow, when a stammering and impatient man came in, demanding the payment of six pounds. He became annoyed, and his money was paid before his turn came, and no account was taken of it.

At the end of the year the books could not be made to balance by six pounds, and the gentleman spent days and nights in laboring to discover the error, but without success. At length, all the particulars came to him in a dream.

But one of the most remarkable instances of the influence of the sleep upon the memory, is recorded in the 174th section of Arvine's *Anecdotes of Literature*: "The following story is related by the late Dr. Mitchell, in the *Medical Repository*, and rests, for its authority, on Major Ellicott, Professor of Mathematics in the United States Academy, at West Point. The subject was a young lady, of good constitution and excellent capacity, and well educated. 'Her memory was capacious and well stored with a copious stock of ideas. Unexpectedly, and without any forewarning, she fell into a profound sleep, which continued several hours beyond the ordinary term. On waking, she was discovered to have lost every trait of acquired knowledge. Her memory was *tabula rasa*; all vestiges, both of words and things, were obliterated and gone. It was found necessary for her to learn every thing again. She even acquired by new efforts, the art of spelling, reading, writing, and calculating, and gradually became acquainted with the persons and objects around, like a being for the first time brought into the world. In these exercises, she made considerable proficiency. But after a few months, another fit of somnolency invaded her. On rousing from it, she found herself restored to the state she was in before the first paroxysm, but was wholly ignorant of every event and occurrence that had befallen her afterwards. The former condition of her existence she now calls the *old state*; and the latter, the *new state*; and she is as uncon-

scious of her double character as two distinct persons are of their natures respectively. For example, in her old state she possesses all her original knowledge ; in her new state only what she acquired since. If a lady or gentleman be introduced to her in the old state, and *vice versa*, (and so of all other matters,) to know them satisfactorily, she must learn them in both states. In the old state she possesses fine powers of penmanship, while in the new, she writes a poor, awkward hand, not having had time or means to become expert. During four years and upwards, she had periodical transitions from one of these states to the other. The alterations are always consequent upon long and sound sleep. Both she and the family are now able to conduct the affair without embarrassment. By simply knowing whether she is in the old or new state, they regulate their intercourse, and govern themselves accordingly.' ”

5. A failure of the natural senses has sometimes been known to quicken the imagination, in calling up the scenes of the past life.

“From the experience of Niebhur, the celebrated Danish traveler, Dr. Abercrombie relates an instance of the vividness with which, as the light of the day of this world is retiring, the past realities, that are to encircle our being in the judgment, throng upon the mind ; whether they be scenes of innocent delight, or of guilt and terror. When old, and blind, and so infirm that he was able only to be carried from his bed to his chair, he used to describe to his friends the scenes which he had visited in his early days, with wonderful minuteness and vivacity. When they expressed their astonishment, he told them that as he lay in

bed, all visible objects shut out, the pictures of what he had seen in the East continually floated before his mind's eye, so that it was no wonder he could speak of them as if he had seen them yesterday. With like vividness the deep intense sky of Asia, with its brilliant and twinkling hosts of stars, which he had so often gazed at by night, was reflected, in the hours of stillness and darkness, on his inmost soul."

6. Some incident which has made an unusually deep impression upon the mind, may call up numerous events of the past life.

Says Dr. G. B. Cheever,\*—"One of the most interesting instances of the operations of the law of association in quickening the memory, and even recalling to life and vigor the apparently dying mind, has recently come to our notice. It is too remarkable to be neglected. A lady of advanced age had so completely lost all intellectual life and consciousness, as not to know her own children or nearest relatives, nor could any thing produce a gleam of recollection or intelligence. They would often endeavor to recall some individual to her attention, whose name she might recognize, but in vain. At length, it happened that they mentioned the name of Dr. Strong, the early pastor and friend of this lady, and a man of some marked peculiarities. Among other things, he had acquired the habit of using the phrase, 'I had well nigh said,' in expressing any emphatic or important affirmation. In his sermons, instead of saying to the sinner, 'If you die in your sins you will

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\* Biblical Repository, for 1850, page 483.

be assuredly lost,' he would be overtaken by his accustomed phrase, and would put the threatening in a form almost ludicrous, 'I had well nigh said, you will be lost.' His peculiarity was a marked, known, distinctive characteristic. One day the name of this clergyman was mentioned in the presence of the lady, and her son said to her, 'Mother, you know Dr. Strong, certainly you must remember him?' She paused a moment, and then answered, with a sudden flash of combined remembrance and humor, '*I had well nigh said*, I do.' In this case, the operation of the law of association in the mind was like the play of a current of electricity or galvanism in the nervous system." Thus it appears that though the memory may seem to be entirely lost, the whole ball may easily be unravelled when once the end of its thread is found.

7. It oftentimes happens that the mind recalls a past event by some unknown process.

In illustration of this point, Dr. Cheever introduces into his article, a case found in the life of the John Flavel. "On one occasion, he was preaching from these words—'If any man love not our Lord Jesus Christ, let him be anathema maranatha.' The discourse is said to have been unusually solemn, especially the explanation of the terms anathema maranatha, cursed with a bitter and grievous curse, devoted to destruction when the Lord shall come. At the conclusion of the service, when Mr. Flavel should pronounce the benediction, he arose and said, looking with unspeakable tenderness and solemnity over the congregation, 'How shall I bless this whole assembly, when every person in it, who loveth not the Lord Jesus Christ, is

anathema maranatha?' The audience were so deeply affected by the sermon, and by this conclusion of it, that some among them were entirely overcome by their feelings, and sunk down quite senseless beneath the powers of the world to come.

"In the congregation, there was a lad named Luke Short, then about fifteen years of age, a native of Dartmouth. It does not appear that the sermon made any unusual impression upon him. He became a sailor, and afterwards came to this country, and passed the remainder of a very long life. At the age of a hundred years, he possessed such vigor of body as to be able to work upon the farm, while his mental faculties were very little impaired. But he was a careless, hardened man; he was, in the language of the prophet, a sinner of a hundred years old, and apparently destined to die accursed. While in the field one day, he found himself insensibly carried back, in reflection, over the events of his past life. The incomprehensible current of association among the events of his youth drew him once more within the chapel of Mr. Flavel, at Dartmouth, and the whole solemn scene rose up around him. He saw the man of God, with his affectionate earnestness, power, and solemnity. He heard again the discourse as it fell from his lips, saw him rise to pronounce the benediction, remembered the fearful anathema maranatha, and its powerful effect upon the congregation. And now, for the first time, he felt the meaning of the preacher, and heard the voice of God. He felt that he had not himself loved the Lord Jesus Christ, not in all the course of a life prolonged to more than a hundred years. He was terrified at the dreadful anathema; he became at length a true penitent, and died

in his one hundred and sixteenth year, having given pleasing evidence of true piety."

8. The sight of some object, trifling in itself, has been known to bring a long train of evil deeds before the mind of a sinner.

Dr. Cheever, in the article referred to, speaks of a hardened wrecker in the following language:—

"We remember the story of a hardened wrecker on the coast of England, whose son went from him to a distant country, and was gone for years. Meantime the hardened, wretched parents pursued their career of crime, watching for wrecks, sometimes causing them, by false lights, stripping the dead bodies cast on shore, sometimes killing their victims, when but half dead. At length, one night, after a long cessation of storms, there came a dreadful gale, and in it a large ship was cast upon the shore. The wrecker hastened to his work, and encountering a body with jewels and riches upon it, to make sure of his prey, he stabbed the the unfortunate victim, and then, among other things, drew from his finger a costly jewel. When, after his midnight work, he returned home, and came to the light with his spoils, on showing the ring, it was found to be that which he had given to his own son on his departure, and that son was the captain of the wrecked ship, and that son the father had murdered!" Of the train of thought awakened in his mind it is unnecessary to speak.

Now, in applying all we have said in this lecture, to prove the truth of the Bible, we remark—

1. In spite of the objections raised to future retribution—its cruelty and its impossibility from a failure of

memory, we still find the universal mind precisely agreeing with the Bible on this great subject.

2. We have seen that the mind itself contains the materials for such a retribution as the Scriptures foretell. We have seen that memory, and consequently a sleeping conscience can be revived. Events, in various ways, have been recalled to the memory, and if some are recalled, why may not such be the case with all? With all the events of his past life continually before him, what must be the sinners' hell? He cannot bid them depart, he cannot flee from them. Though he might fly through boundless space, his sins, like his own shadow, will follow him, ever lashing with their scorpion whips his bleeding heart. Even in this life, a recollection of his past sins often gives him a fearful looking for, of judgment.

" Sometimes the universal air,  
Seems lit with ghastly flame,  
Ten thousand, thousand dreadful eyes,  
Are looking down in blame."

All things in nature; all subjective and objective existence attest his guilt, and to run away from his accusers and tormenters, he must bid farewell to himself and to the whole universe. How gloomily impressive are the following words written on a blank leaf of Rogers' Poem, on the pleasures of Memory:—

" Alone at midnight's haunted hour,  
When nature woos repose in vain,  
Remembrance wakes her *penal power*,  
The Tyrant of the burning brain.

She tells of time misspent, of comforts lost,  
Of fair occasions gone forever by,  
Of hopes too fondly nursed, too rudely crossed,  
Of many a cause to wish, yet fear to die!  
For what except the instinctive fear,  
Lest she survive detains me here,  
When all the life of life is fled!  
What, but the deep inherent dread  
Lest she beyond the *grave* resume her reign,  
And realize the hell, that priests and beldaines feign!"

3. We have seen from the incidents given that the mind may be full of activity and enjoyment, while the memory of some events is entirely obliterated from it. It is not impossible then, that sins may be put away—cast behind God's back—remembered no more—so as no more to come into mind—blotted out—pardoned—forgotten. Is not this just what the Bible teaches? "In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will PARDON them whom I receive." And again:—"Who is a God like unto Thee, that pardoneth iniquity; and passeth by the transgression of the remnant of his heritage?" While the Koran of Mahomet, and all the sacred books of the heathen, merely reveal a system of debt and credit, the Bible is the book that can be termed, THE REVELATION OF FORGIVENESS. All other professed revelations promise reward to the good and punishment to the evil. The wicked may, indeed, according to these false revelations, by a few good deeds, overbalance many evil ones, but the idea of forgiveness, in a true and Scripture sense of that term, none of them contain. The Bible alone brings this great doctrine to light.

The human mind, though it may not reveal it, still teaches that it is possible, and we think, suggests, that it is probable for sins to be entirely *obliterated* or forgiven. Unaided reason has never been so sure of this doctrine, as to venture to incorporate it with any false religion, and yet, when laid before us in the Bible, it finds a ready response in the human mind. This ready response shows the adaptation of the Bible to the mind, and hence its truth.

## LECTURE XVIII.

### THE EXALTED AND DEPRAVED NATURES OF MAN.

[MAN] IS THE IMAGE AND GLORY OF GOD.—1st Corinthians, 11: 7.

FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD.—Romans 3: 23.

The opinions given of man's intellectual and moral natures appear to differ most widely. Some have represented him, even in a state of nature, as still possessing noble characteristics, and even bearing the image of his Maker; while others have held him to be grossly degraded and depraved. These two apparently conflicting theories, have had their strong champions, who have fought manfully to defend their respective positions.

We take the ground that both of these theories accord with observation and Scripture, while the champions of each may have often been wrong in looking at but one side of the question, pushing their favorite dogmas to the extreme, and in censuring each other. Man's noble nature is seldom too highly extolled; while his degraded nature is seldom too much decried. Theorize as we may, on this subject, the stubborn fact will stare us in the face, it will impress itself upon our minds as though it were a matter

of consciousness, and it will speak in the ear of our souls, the significant title of the book of Mrs. McIntosh, "GOOD IN ALL AND NONE ALL GOOD."

Such a sentiment may not accord either with our philosophy or theology, but the human mind cannot long be satisfied with any other, and it is upon no other ground that the many apparently contradictory Scriptures, touching this point, can possibly be reconciled.

The two Scriptures we have chosen as our motto, afford a specimen of the manner in which the Bible treats this subject. Man "is the image and glory of God." On these words, Mr. Barnes says, "The phrase *image of God*," refers to the fact that man was made in the likeness of his Maker; and proves that though fallen, there is a sense in which he is *still* "the image of God."

On the expression: "*Have come short of the glory of God*," Mr. Barnes says: "Greek—*Are deficient in regard* *Bar* *to*; are wanting, &c. Here it means, that they had failed to obtain or were destitute of."

Now the only theory upon which the human mind can rest, is, that, which represents man both as an exalted and a degraded being, and the fact, that in opposition to the extreme notions of sectarians, the Bible endorses this native language of the human soul, affords a striking evidence of its truth.

Let us first notice what the Scriptures teach of man's exalted nature, and we shall see that all these teachings find a ready response in the human mind.

1. We expect to find some good in all, and we are ever acting upon this principle. Why do we regard the

history of past ages, if unregenerate man has no mixture of good? Why study the Greek and Latin classics, if the minds that dictated them were utterly destitute of noble characteristics? Why should the study of Mental Philosophy be regarded as so important, if the human mind, is, in every sense of the term, worthless? The fact is, the universal consciousness, reason and conduct of man, give the lie to his theory, when it represents the mind as a mere sink of pollution, with no redeeming quality. Such is the testimony of our minds, and it is fully corroborated by the Bible.

The Scriptures no where state that man has fully lost the image of God in which he was created. Even after his fall God said, "Behold the man is become *like one of us*, to know good and evil." He not only *knows* good and evil, but the Scriptures testify that in all ages his works have contained a proportion of good as well as evil. The whole Jewish nation, amongst whom we must suppose there were many, who were not habitually righteous, are often represented as engaged in devotional and other good acts. King Amaziah did *right* in the sight of the Lord, yet not with a perfect heart, like David his father; Azariah did that which was right in the sight of the Lord, save that the high places were not removed; "the Levites were *more* upright in heart to sanctify themselves than the priests;" Jehu, who took no heed to walk in the law of the Lord, did "well" and "right," and all that was in God's heart, in destroying the house of Ahab; and in the son of Jeroboam was found "some good thing toward the Lord God of Israel."

2. Man, in his fallen state, does his race more good than evil. In what age or in what country has not human society been considered a blessing? Who would suppose it for the advantage of the community in which he lives to banish all but the truly pious? Such a course would certainly be best, were the wicked *nothing but wickedness*. But every one knows, that even from the worst of men, we expect a hundred truths to one lie, and that, in every community, honor, justice and kindness, will greatly predominate over the malevolent passions.

Now the Bible teaches that man was designed for society. God saw that it was not good for man to be alone, and hence he made him a helper as a counterpart. The Scriptures sanction this relationship amongst the wicked, as they do also the parental relationship. Parents "being evil, know how to give *good* gifts to" their "children." Civil governments also have the Divine sanction, and bad governments are usually better than none. "The Powers that be are ordained of God," and rulers are God's ministers for good. God never would have established these relationships of human beings, unless it had been for the good of man; and it never could have been for the good of man to associate, had he been utterly destitute of goodness.

3. Man's conceptions of God depend very much upon his own intellectual and moral character. He has an idea of goodness, justice, wisdom and truth himself, and very much in proportion to his possession of these attributes himself, does he recognize and appreciate them in others. And hence it is, that the ideas of God entertained by the extremely wicked are low, while those of the virtuous are

high; but inasmuch as all have some ideas of God, and have some admiration of his character, we may suppose that all possess, at least, some faint shadow of his character. We do not mean to intimate that God is nothing more than human consciousness made objective. This, we regard as one of the most unreasonable and abominable heresies ever hatched in Germany. We do, however, say, as we have intimated in another lecture, that the mind's own finite attributes are suggestive of one who possesses those very attributes in an infinite degree.

Is there not something in the Bible to confirm such views? God says to the wicked, "Thou thoughtest that I was altogether such an one as thyself;" while of the most devotedly pious, it is said, "Blessed are the pure in heart, for they shall see God." Seeing God, implies the highest possible conception of God, and this is a boon restricted to those who most resemble God in moral character.

4. Man's progress in wickedness consists in his breaking away from the good, and in annihilating the good principles that may be in him. No man becomes a notorious sinner all at once. The sinner does violence to his own nature; and it is only by degrees that he can still the voice of reason and conscience so as to sin with impunity. Why is it that the child shudders at the guilt of the murderer? Is it not because his innocent nature is opposed to deeds of blood? That nature must be crushed little by little, till he can do deeds of darkness, the very thought of which would once have chilled his blood with horror. The following anecdote affords a striking illustration of the hardening effect of vain amusements.

"A writer in the New York Observer, states that in the place where he resided, in 1840, there was a New Year's ball. Invitations were widely extended; and a great gathering of the young, gay, and thoughtless, was anticipated. Notwithstanding the intense cold, many came from a great distance in the country round. There was one couple that sat out for the ball, with merry hearts, to ride some twenty miles. The lady was young and gay, and her charms of youth and beauty were never lovelier than when dressed for that new year's ball. Clad too thinly, of course, for the season, and especially for that dreadful day, she had not gone far, before she complained of being cold, very cold; but their anxiety to reach the end of the ride in time to be present at the opening of the dance, induced them to hurry on without stopping by the way. Not long after this complaining, she said she felt perfectly comfortable, was now quite warm, and that there was no necessity of delay on her account. They reached at length the house where the company was gathering; the young man jumped from the sleigh and extended his hand to assist her out; but she did not offer hers. He spoke to her but she answered not. She was dead—stone dead—frozen stiff—a corpse on the way to a ball! But the most shocking part of the tale remains to be told. THE BALL WENT ON! The dance was as gay, and the music was as merry, as if death had never come to their door."\*

What an awful comment does such a tale afford upon the text, "The way of the wicked seduceth him." Seduceth

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\* Arvine's Cyclopædia of Moral and Religious Anecdotes, page 31.

him from *what*? Manifestly from tender feelings and from the way of reason and conscience. The passengers called by the lewd woman, who is represented as sitting in the door of her house "in the high places of the city," were such as were going "*right on their way*." Paul, in the first chapter of Romans, traces the downward course of the Gentile world till the knowledge of God and the practice of virtue, was well nigh obliterated, and men were given up to the practice of abominable idolatries and all concomitant sins. Paul, also, says, in writing to Timothy: "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." How could they become worse, if wholly corrupt at the commencement? When a moral being becomes worse, he evidently perverts some moral power to a worse cause than it might have been employed in.

5. We have an inward consciousness of being God's children. We know he is our Creator, and we his offspring. He has endowed us with faculties, and he provides for us as he does not for the brute. Of all the animal creation we feel that we have the pre-eminence, and that too by the appointment of our Maker. Go where you will, you will find that man, however degraded, has this conscious sense of his own dignity, and lays claim to this high relationship to the great Father of the universe.

This doctrine is clearly recognized in the Bible. The poor prodigal, though absent from home, starving and perishing, had a father, whose mental image, in an important sense, he still bore, for his first step in returning to that father, is significantly expressed by the term, "*when he came to himself*."

Why does God love sinners? Not because they are one mass of sinfulness, for he abhors all sin, and cannot look upon it with the least allowance. Neither will it do to say that the reason of God's love to sinners is a mystery which no one can solve. The Bible is exceedingly explicit in giving the reason. It is because that man, though a sinner, is still God's son. "Israel is my son even my first born." "My son give me thine heart, and let thine eyes observe my ways." As depraved as Israel was, whether in Egypt, or out of Egypt, he was still God's son.

6. If all the acts of unregenerate man are necessarily sinful, it would be wrong to exhort him to any action. But we do call upon all men to engage in various kinds of action, and we feel it right so to do; and we know too that some of the acts of wicked men, are amongst the noblest and best recorded on the pages of history. We admit that the sinner's first duty is to exercise repentance toward God, but what if he will not do that? Why; both reason and Scripture dictate that he be called upon to do the next best that he will consent to. If Pilate will not become a convert of Jesus and deliver him from the malice of enemies, it is still right for Joseph to request him to give his body for respectable burial, and it was generous in Pilate, to grant the request. In this act we might say he was better than some other Roman governors would have been. The Bible, throughout, calls upon all men to do acts of righteousness. This would be inconsistent were the acts of some men necessarily sinful.

7. Finally, that sinful men are still possessed of goodness, is evident from the fact that they sometimes follow

conscience. Men follow either selfishness, self-love or conscience. Now, when one denies himself and follows the dictates of conscience, does he not act right? Do not unregenerate men ever do this? Who will venture to deny that very many persons, who make no pretensions to piety, are still exceedingly conscientious? Are not many such persons as uniformly upright in their dealings and moral in their habits as are those who profess much? Our nature obliges us to give the conscientious moralist a preference to the profligate. We are aware that the remark is often made that the case of the moralist is far worse than that of the most notorious prodigal, but this is the language of passion and not of reason. Where is the man who had not rather his son would be a moralist than a debauchee? While the parent sees that his son has a conscience in relation to some duties, though he may omit much of the weightier matters of the law, he has hope, but when he sees him lost to conscience and self-respect, and fully given up to his own lusts, he begins to despair of his return to the path of rectitude.

Do not the Scriptures teach the same important lesson? Consider the import of the following texts:—"The spirit of man [i. e. of all men] is the candle of the Lord, searching all the inward parts of the belly." "When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing, or else excusing one another." Such texts certainly teach, that all men, even heathen, have consciences, and that we may expect

they will sometimes follow them. True, where the understanding is unenlightened, the conscience has no power to direct aright, but even the case of a Paul, who thought himself doing God service, while engaged in persecuting the church of God, was far more hopeful, than that of Herod, who arrayed himself against God, and thought to kill his Messiah.

Such are some of the arguments, drawn both from nature and revelation, that man "is the image and glory of God." The experience of all ages has gone to prove that he is possessed of a most noble nature, and fully justifies the true rendering of Psalms 8: 5, "*For thou hast made him to differ in little from God, and hast crowned him with glory and honor.*"

But there is another and a dark side to this picture. Man has a degraded, as well as an exalted nature, and his depravity is as clearly taught by nature and revelation, as the opposite doctrine we have just considered.

The gross depravity of man's nature is found in the simple fact that he has broken allegiance to God. Whatever good he has, he wishes to possess in himself, without an acknowledgement of God. "God is not in all his thoughts," that is, he is not in his *plans*, purposes or designs. His virtues, however great, do not appear to have their root in God, but he is like the thrifty branch of a tree severed from the root, putting forth leaves and flowers, and flourishing for a while, but has no strength to bring forth fruit. Man, though possessed of many excellent qualities, must, necessarily, after ascending to the climax of which his nature is susceptible, wane and die. His only hope of perpetual advancement in greatness and goodness is to be

engrafted into the Divine root. Such, we believe to be the true character of man's depravity as suggested by the human mind itself, and confirmed by the Bible. But to particularize, we remark—

1. Man's notions of God afford a striking evidence of his depravity. We have already hinted that we form our first ideas of God from the intuitions of our own minds, and our views of *his* character receives a strong tinge from our own. Now consider what erroneous notions men in all ages and countries have held of the Supreme Being. He has not an attribute of which some class of men has not divested him. Some divest him of his universal goodness and love; others divest him of his justice; the heathen curtail all his attributes; while the strict fatalist makes him a mere passive existence, to act, only as he is acted upon.

Such are facts of our observation, in corroboration of which, the Bible declares that "the world by wisdom knew not God. We have already alluded to man's general ignorance of God, but we add the following texts which are most conclusive:—O, righteous Father, the world hath not known thee." "He [the wicked] hath said in his heart, God hath forgotten; he hideth his face; he will never see it."—"Wherefore doth the wicked condemn God? he hath said in his heart, thou wilt not require it." "And they say how doth God know? and is there knowledge with the Most High?" "Yet they say, the Lord shall not see, neither shall the God of Jacob regard it. How strikingly these texts confirm our observations in relation to man's ignorance of his Maker!

2. The very manner in which men usually perform

their best acts, afford a striking evidence of their depravity. Amongst men there are many good parents, children, neighbors, citizens, philanthropists, and even reformers, who have no respect for God at all. They do what is in itself commendable, but they do not make the love of God their motive, and hence their acts do not savor of piety. What a disposition do we often meet with in persons, who are toiling to promote some great and noble reform, to turn God from the universe, and go the warfare at their own charges !

Such a disposition on the part of man to do without God is often alluded to in the Sacred Scriptures. The Gentile world was never entirely destitute of intelligence and virtue, and yet they are represented as "having no hope and without God in the world." The unjust judge avenged the poor widow, though not on account of his fear of God or regard for man. A far more noble example, do we find in the rich young man who came running and kneeling down before the Saviour, and desiring to know what good thing he should do to inherit eternal life. He was in fact earth's noblest champion. In him we have sincerity, humility and earnestness to do good. Jesus himself could not but love such amiableness of character and shining virtues. But when the Saviour required the surrender of his riches it was plain to be seen that supreme love to God had not been the controlling motive of his conduct. The simple fact, that he, and all similar persons, can be so amiable and upright, without being influenced by love to God, shows the strong tendency of the human heart to live without God in the world.

3. The fact that man does not immediately submit to God, affords a most conclusive proof of awful depravity. Man is conscious that God has certain claims upon him, and he refuses to regard those claims. A fellow being requires me to pay twenty dollars, and I refuse. Now, it is manifest, that either the demand is unjust, or I am unjust, for refusing to pay it. If the demand is just, wise and good, then it is manifest, that in refusing it, I show myself to be unjust, unwise and evil.

The Bible makes the fact of man's refusing to obey God a prominent evidence of his depravity. The first sinful act, ever committed, was not a mere violation of some constitutional law, but direct disobedience to a prohibitory law of God ; and rebellion against the Divine government, is the great cause of complaint throughout the Bible. Of the Jews, God said, "I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass." The evidence given of the hatred of the wicked servants toward the nobleman who delivered to them the ten pounds, was that they "sent a message after him, saying, 'We will not have this man to reign over us.'"—Luke 19 : 13, 14. Whenever we refuse to yield obedience to him who has a rightful claim, we entertain toward that individual a principle of hatred. In this sense, all who do not fully obey his commands may be said to *hate* God.

4. The rejection of Jesus Christ affords the crowning evidence of human guilt. Will the poor debtor despise him who offers to cancel the demand, and to open the prison door? Will the sick man despise the physician who offers him a sovereign balm for his disease? Will the starving

man despise the kind benefactor, who offers him bread? Will the drowning man refuse the hand that is extended to rescue him from a watery grave? or having been rescued, will he treat his deliverer with contempt? To refuse such kindness, or not to be grateful for it, would argue a perversity of spirit of the grossest nature. What then must be the depravity of that man who rejects Jesus Christ, the only Saviour of a guilty world!

We need not wonder that such rejection of the most ardent love and precious treasure of heaven should call forth an imprecation from an Apostle, commensurate with the guilt. "If any man love not the Lord Jesus Christ, let him be anathema maranatha"—he will be devoted to destruction when the Lord comes. If such is to be the punishment, what must be the guilt!

Before we close this discussion we wish to refer to a few illustrations of this mixed character of man. They are selected from "Arvine's Cyclopædia of Moral and Religious Anecdotes:"

"Who has not heard of the Emperor Trajan, of his moderation, his clemency, his gushing sympathies, his forgiveness of injuries and forgetfulness of self, his tearing in pieces his own robe, to furnish bandages for the wounded—called by the whole world, in his day the 'best Emperor of Rome;' and so affectionately regarded by his subjects, that, ever afterwards, in blessing his successors upon their accession to power, they always said, 'May you have the virtue and goodness of Trajan!' Yet the deadly conflict of gladiators who were trained to kill each other, to make sport for the spectators, furnished his chief pastime. At one

time, he kept up the spectacles for one hundred and twenty three days in succession. In the tortures which he inflicted on Christians, fire and poison, daggers and dungeons, wild beasts and serpents, and the rack, did their worst. He threw into the sea, Clemens, the venerable bishop of Rome, with an anchor about his neck ; and tossed to the famishing lions in the amphitheatre the aged Ignatius."

"Pliny the younger, who was proconsul under Trajan, may well be mentioned in connection with the Emperor, as a striking illustration of the truth, that goodness and amiableness towards one class of men is often turned into cruelty towards another. History can hardly show a more gentle and lovely character than Pliny. While pleading at the bar, he always sought out the grievances of the poorer and most despised persons, entered into their wrongs with his whole soul, and never took a fee. Who can read his admirable letters without being touched by their tenderness and warmed by their benignity and philanthropy ? And yet, this tender-hearted Pliny, coolly plied, with excruciating torture, spotless females, who had served as deaconesses in the Christian Church, hoping to extort from them, matter of accusation against the Christians. He commanded Christians to abjure their faith, invoke the gods, pour out libations to the statues of the Emperor, burn incense to idols, and curse Christ. If they refused, he ordered them to execution."

"The kindness, condescension and forbearance of Adrian were proverbial ; he was one of the most eloquent orators of his age ; and when pleading the cause of injured innocence, would melt and overwhelm the auditors by the pathos of his appeals. It was his constant maxim, that he was an

Emperor, not for his own good, but for the benefit of his fellow creatures. He stooped to relieve the wants of the meanest of his subjects, and would peril his life by visiting them when sick of infectious diseases; he prohibited, by law, masters from killing their slaves; gave to slaves legal trial, and exempted them from torture; yet, toward certain individuals and classes, he showed himself a monster of cruelty. He prided himself on his knowledge of architecture, and ordered to execution the most celebrated architect of Rome, because he had criticised one of the Emperor's designs. He banished all the Jews from their native land, and drove them to the ends of the earth; and unloosed the blood-hounds of persecution to rend in pieces his Christian subjects."

"Who has not heard of the Emperor Titus—so beloved for his mild virtues and compassionate regard for the suffering, that he was named, 'The delight of mankind;' so tender of the lives of his subjects that he took the office of high priest that his hands might never be defiled with blood; and was heard to declare, with tears, that he had rather die than put another to death. So intent upon making others happy, that when once about to retire to sleep, and not being able to recall any particular act of beneficence performed during the day, he cried out in anguish, 'Alas! I have lost a day!' And, finally, whom the learned Kennet, in his *Roman Antiquities*, characterizes as 'the only primier in the world that has the character of *never doing an ill action*.' Yet, witnessing the mortal combats of the captives taken in war, killing each other in the amphitheatre, amidst the acclamations of the populace, was a favorite amusement with Titus. At one time, he exhibited shows

of gladiators, which lasted one hundred days, during which the amphitheatre was flooded with human blood. At another of his exhibitions, he caused five thousand wild beasts to be baited in the amphitheatre. During the siege of Jerusalem, he set ambushes to seize the famishing Jews, who stole out of the city by night to glean food in the valleys; these he would first dreadfully scourge, then torment them with all conceivable tortures, and, at last, crucify them before the wall of the city. According to Josephus, not less than five hundred a day were thus tormented. And when many of the Jews, frantic with famine, deserted to the Romans, Titus cut off their hands and drove them back. After the destruction of Jerusalem, he dragged to Rome one hundred thousand captors, and sold them as slaves, and scattered them through every province of the empire."

From the following, it will be seen that this mixed character is not confined to heathen, but it is found in such as are reputed Christians :—

"Theodocius the Great, was a member of a Christian Church, and in his zeal against paganism, and what he deemed heresy, surpassed all who were before him. The Christian writers of his time, speak of him as a most illustrious model of justice, generosity, benevolence and virtue. And yet, Theodocius denounced capital punishment against those who held heretical opinions, and commanded intermarriage between cousins, to be punished by burning alive. On hearing that the people of Antioch had demolished the statutes set up in that city, in honor to himself, and had threatened the governor, he flew into a transport of fury, ordered the city to be laid in ashes, and all the inhabitants to be slaughtered; and upon hearing of

a resistance to his authority in Thesolonica, in which one of his lieutenants was killed, he instantly ordered a great massacre of the inhabitants ; and in obedience to his command, seven thousand men, women and children, were butchered in the space of three hours.”

But what bearing has this subject on the truth of the Bible ?

1. It certainly affords no trifling evidence of the truth of the Bible that its teachings, in so many particulars, agree with our own observations ; and that too on a subject which is so apparently contradictory.

2. This characteristic of the Bible renders it essentially different from all the sacred books of the heathen. None of those pretended revelations know much of mixed characters. They have no positive or comparative degree, but all is superlative. Their *saints* are all perfect, and their *wicked* have no redeeming qualities. The Bible takes a medium ground, and the ground of common sense.

3. This characteristic of the Bible renders it essentially different from the reasoning of many religious metaphysicians. There is a strong tendency in the minds of religious men who are given to close metaphysical reasoning to make the human mind such a unity that it must be totally\* right or totally wrong. Some maintain, that it is not only the privilege of the Christian to live free from sin, but that he *must* live free from sin, in order to be possessed

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\*In relation to the terms *total depravity*, we would refer the reader to certain excellent remarks in Dr. Wayland's University Sermons, page 33, with which we fully agree, and we understand them to express the sentiment of this discourse.

of the Christian character. On the other hand, others of an opposite school, while they hold the doctrine of sinless perfection to be a gross inconsistency, appear to reason from the same metaphysical principle, in denying all virtue to an unregenerate sinner. But reason as they please, numerous facts are constantly arising to contradict both parties, and to show that the human mind is such a wonderful structure that scores of contradictions can dwell in the same bosom with surprising harmony. Neither the sacred books of the heathen, the zeal of religious partizans, nor the disquisitions of metaphysicians, have ever taught us this doctrine. They are, at least to a great extent, opposed to it. But that common sense which looks at simple facts, teaches it to the most simple minds every day, and that Bible which deals in simple facts, and not in metaphysical reasonings, confirms the teachings. In spite of all opposing theories, the Bible finds this counterpart in the human mind, and hence must be TRUE.

## LECTURE XIX.

### THE CONSERVATISM OF THE RELIGION OF THE BIBLE.

BEHOLD MY SERVANT SHALL DEAL PRUDENTLY.—Isaiah 52: 13.

The religion of the Bible is a strong propelling power. Its aim is to revolutionize the world, and bring all powers under its own sway. But has it within itself a controlling and directing, as well as propelling principle? If it possesses within itself great energies, are they restrained and directed by a wholesome conservatism?

The propelling and the conservative power of religion, are evidently as needful as the centrifugal and the centripetal forces of the planets. This is evidently the doctrine of the Holy Scriptures, and it accords with the best judgment of all men.

In our remarks, we shall speak particularly of the conservatism of Christianity, as that is the highest type of the religion taught in the Bible.

The question we propose to discuss is this: in what do we discover the conservatism of Christianity.

1. The very manner in which it was introduced, affords a striking illustration of its conservative character. As

great and as good as it was, it was not ushered into the world the day of man's creation, nor the day of his fall. Why was it not, in all its fullness, communicated to Noah, to Abraham, and to all the patriarchs and prophets? Why must four thousand years of the twilight of prophecy and types pass away, before the rising of the Sun of Righteousness? Whatever other reasons may be given for the long delay, it certainly teaches the fact that there are cases when it may be for the best to wait long for a good thing. The world could exist before the coming of the Just One—men, even great and good men, could live upon it—and Christianity, so far from denying the excellencies of previous systems, was willing even to receive all the good of the past into its own bosom. There is no system that so carefully gathers up all the good of the past, as Christianity.

2. The slow manner of the propagation and establishment of Christianity, affords a strong evidence of its conservatism. How unassuming was the character of our Saviour when he appeared amongst men! How apparently feeble were all his efforts! Indeed, all his movements were so unobtrusive as fully to justify the prediction:—"A bruised reed shall he not break, and the [flickering wick] shall he not quench." It was a great work He came to do. It was to destroy the works of the devil, and to bring back the revolted world to God. How did He go about that mighty and vastly important work? One might suppose He would have descended to earth with all Heaven's armies and artillery, but, instead of that, He came as the son of poor peasants, spent the usual time in the helpless state of infancy, was driven into Egypt by Herod, subject to his

parents during his minority, tempted by the devil forty days and nights, driven from place to place by persecutions and finally discarded, condemned and crucified. This, in the estimation of the world, must have been a singular method for conquering the powers of hell; but it was the method Jesus pursued.

Neither did the Saviour commence a warfare upon any of the institutions of his day which were originally of Divine appointment. Civil government was of God, and though the form existing in his day was usurping and oppressive, He would still have them render unto Cæsar the things that were Cæsar's. Judaism was old and was ready to vanish away, but He honored its venerable forms. His disciples must obey those who sat in Moses seat and taught his words, though they must not do according to their works, and to the healed leper He said, "Go show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." The Great Apostle to the Gentiles fully expressed the uniform spirit and practice of His Divine Master, when He said before Festus, "Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all."

Now, why did Christ so delay the glorious work of delivering the world from sin and ruin? Why did He linger to pay such respect to the obsequies of Judaism? Evidently because he knew it to be quite as important to do the work right as to do it at all. "Behold my servant shall deal prudently." His policy was to preserve all that was good, and never to attempt to kill what would naturally die of itself after having served its day.

3. The conservatism of Christianity is specially seen in the adaptation of its instructions to those who hear them.

The instructions of Christ and his disciples were always well-timed, and were ever suited to the capacities of their hearers. Some say if a thing is important truth let all have it—let them have it at once. Indeed! Then the infant, instead of being taught to lisp the alphabet, must be taught the profoundest branches of science. The teacher, in order to show himself strictly impartial, must put the boy of four years into the same class with the student of twenty, and give both the same lessons. How grossly inconsistent!

The good teacher, in all his instructions, has respect to the capacity of his pupil. Jesus Christ spake the word unto his disciples "as they were ready to hear it." On one occasion, He said, "I have many things to say unto you, but ye cannot bear them now." Because the Corinthians were not able to eat meat Paul fed them with milk, and spake to them not "as unto spiritual but as to carnal." This is the method by which Christianity communicates instruction, and in this method we see a conservatism, altogether unsuited to the tastes of those who would have a high way to all knowledge, human and Divine.

4. The conservatism of Christianity is seen in its forbearance toward the erring. The presumptive person is for dealing in the severest and most summary manner. If the offender is guilty but in a slight degree, all his excellencies must be overlooked, and he must be banished from Christian society, scarcely allowing him time for repentance. Christianity puts the check-rain upon our unhallowed zeal.

and does not allow us to forbid the one who casts out devils, though he follow not with us. It teaches us to bear with those who have many imperfections. Christ's first disciples were subject to numerous imperfections, but though their unbelief, ambition, strife, and errors in doctrine, often called forth the rebuke of their Master, they never induced him to threaten a withdrawal of fellowship. The design of his religion was rather to correct men's errors, and hence banishing for error, would have been thwarting its very object. Just as long as a man was willing to follow the Saviour and learn of him, so long he was numbered with his disciples, though faithless as Thomas, or false and treacherous as Peter.

5. The conservatism of Christianity is seen in that it never inspires to a needless boldness. Christianity makes bold, but only where it is of use. The Saviour never strove to excite prejudices needlessly, but whenever consistent He obeyed government and conformed to the usages of society. He did not cry nor lift up his voice in the street, to call down the prejudices of the Jewish nation upon him, though He had ample means of proving to the world that He was the true Messiah. When no good object could be accomplished by revealing Himself, He charged persons not to make him known.

The significant and conservative reason, given for not doing certain works, at a given time, was, because His "*hour was not yet come.*" The hour of the fanatic is always at hand, but not so with Him who believes that doing a thing at the right time is equally important to doing it at all.

Martyrdom, under Christianity, was to be suffered, not sought; hence the Saviour gave strict charge to his apostles, that when persecuted in one city to flee to another. While they must be prepared to meet all needful and unavoidable persecution, they must, at the same time, take all just precaution for the preservation of their lives.

6. We may notice the figures used to illustrate the growth of Christianity.

Christianity is a pure system, operating upon imperfect material; and to overcome the numerous obstacles that oppose it, and to establish its principles in individual hearts or in any society, time is requisite. An attempt to hurry, would have the effect to injure what Christianity would fain preserve. It is compared in the Gospel to the leaven whose gradual working leavens the whole lump; to the growth of the mustard seed, until it becomes a tree; and the tares even must be suffered to grow amongst the wheat, till the harvest, lest, in rooting them up, some of the precious grain should be destroyed. Is not this conservatism?

7. Finally, the dispassionate manner in which the New Testament writers record events, show that they must have been conservatists. They were cool and deliberate men, who had no anxiety to make the most of the stories they related, in their own favor, nor in favor of their cause. They trusted both themselves and their cause to truth and to God. They speak of the horrible cruelties of Herod, in murdering the infants, their own persecutions, and even the crucifixion of their Lord, with a singular coolness. Take a single instance of the harsh treatment they received from

their persecutors, recorded in Acts 16: 19. Let us give the facts as we might suppose some historians would have given them—Now about this time, there was committed one of the most barbarous outrages ever known at Phillippi. While Paul and Silas were quietly prosecuting their work of preaching the Gospel, they were most unjustly apprehended by certain base men, and most shamefully dragged into the market place before the rulers. Here they were falsely accused of troubling the city by teaching certain offensive Jewish customs to Roman citizens, and without having the privilege of speaking in their own defence, they were striped, and most unmercifully beaten, before the whole multitude. Neither were the blood-hounds satisfied with such acts of atrocity, but made them over to the keeper of the prison, who, with unparalleled brutality, thrust them into its most loathsome apartment, and as if their sufferings had not already been enough, confined their feet with enormous fetters.—Does this sound like the cool account of St. Luke? or does it sound more like the language of some modern reformer? Instead of using harsh epithets, the New Testament writers, do sometimes record events with an almost apparently censurable indifference. Who, of our modern apostles, priding themselves in the idea of “turning the world upside down,” aim to perform the exploit by as gentle means as those used by their predecessors? True, Christianity is compared to a sword and to fire, but its very violence is a violence of love. None of its weapons bear any resemblance to such as are carnal, though they are mighty through God to the pulling down of strong holds. It does, indeed, contend earnestly, but kindly, and its entire spirit is most beautifully expres-

sed by these words of the psalmist:—"He shall come down like rain upon the mown grass: as showers that water the earth." This, certainly looks much like conservatism.

But in what manner does the conservatism of the Bible evince its truth? It evinces its truth because it finds a perfectly corresponding principle in nature.

1. We have representations of these two principles in the old and the young. The young build their castles in the air. They are full of inventions, and many of their plans are destined to perish in the bud. Other plans, however, succeed, and it is upon such enterprise that the advancement of society depends. But does not the elasticity, the precipitancy of youth, need a check? Most assuredly, for with all its successes, its failures are numerous and great. The needful check is found in the experience of age. How natural and how right, for the gray-headed parent to place his hand upon the arm of the heedful youth, and say, "Stop my son—be advised by one who has seen more years than yourself, and who has known very many just such plans as you are now forming to fail. You may succeed, if you will labor to accomplish what is feasible; while your labor to accomplish impossibilities is all lost." The old man may, indeed, hold back too much, as the youth is too much under the influence of the *propelling principle*, but who can say that the representatives of these two principles do not have a mutually good influence upon each other.

2. We not only find the representatives of the propelling and restraining principles in nature, but nature evinces

the absolute necessity of both, in all her movements. The fastest sailing ship, with the strongest wind, unless directed by the helm, will soon lose the distance it has made; the engine, must be directed, or it will dash itself and all that is attached to it; the regulator of a watch answers a purpose no less important than the main spring; and that force which draws the planets towards the sun, is as important as the force that would propel them in a straight line. Thus wherever we turn our eyes, we find nature full of the conservative, as well as of the propelling principle, to which the same principles in the Bible most fully and beautifully correspond.

3. For the accomplishment of some things in nature time is absolutely essential. Nothing can serve as a substitute for time. No multiplication of force exerted by ingenious machinery, will much hasten the process of making hay, burning brick or tanning leather. Time is requisite, and efforts to hurry nature is sure to injure the material. Just so, there are moral subjects for whose developement time is absolutely requisite, and they will not bear hurrying. Now the Gospel presents us with a system which is admirably adapted to this developement, we see written in every department of nature, in most legible characters.

4. Nature dictates that opposition should be met in such a way that it may be overcome with the least amount of injury.

The best time for plowing, planting, and harvesting, should be chosen, as well as the best time for attacking an enemy. The wind and tide, fair weather and foul, are all

favorable to him who takes advantage of them. The poisonous reptile may be killed, but it is no time to attack him when you see him coiled around the neck of your sleeping child. In all our works, wisdom is profitable to direct.

The writers of the Bible take precisely the same method for overcoming evil that the wisest of men take in overcoming natural difficulties. They endeavor to do the work at the best time and in the best manner, so as to accomplish the least amount of harm possible. They do not seek unnecessarily to exasperate an enemy. They never aim to tell men all that may in truth be said against them where it will evidently do no good, but when they censure, it is done with all the kindness of which the case will admit, and its ultimate object is to reform. In this, the writers of the Bible act rationally.

5. Finally, nature counts much upon its past gains.

The growth of the trees of the forest is but an addition to the growth of past years, and such is the improvement of human society. Present improvements, whether physical, intellectual or moral, take place on a principle which does not injure, but is only an addition to the improvements of the past.

Such, as has been already intimated, in these lectures, is the system with which the Bible presents us. It demolishes nothing but the bad, and preserves all that is worth preservation. The Bible, thus answering, to a most rational demand of nature evinces its own truthfulness.

## LECTURE XX.

### THE ADAPTATION OF THE BIBLE TO HUMAN NECESSITIES.

MAN SHALL NOT LIVE BY BREAD ALONE BUT BY EVERY WORD OF GOD.—Luke 4 : 4.

The text intimates that the *word of God* is as well adapted to the mind of man as bread is to his body. Now, if the Bible is as well calculated to satisfy the necessities of the soul, as temporal food is adapted to satisfy the physical system, then the Bible must be the word of God.

We may show such adaptation of the Bible to man's spiritual need : first—From the condition and confessions of men destitute of the Bible ; and secondly—From the condition and confessions of men who possess the Bible.

1. Without the Bible, man, in every age, has felt the need of a positive religion. He requires facts and declarations, which shall serve as direction, reproof, warning and encouragement, to induce him to seek his highest interest in another world. We are so constituted and so situated that belief must run greatly in advance of reason. We must believe much, before we can comprehend its reasonableness. The little child, who unhesitatingly relies upon the instructions of his parents, errors and all, is a striking illustration of this doctrine. It is well that he should, for

the time being, credit all that his parents say, for, with new developements of reason, times of sifting will repeatedly come, when the arbitrary instructions he has received, must be severely scrutinized. Then the good of his past instructions may be retained, and the bad cast away.

This is the order of God in training human souls. It is not by giving every one a degree of intelligence which enables him, from the onset, to discriminate between all subjects before receiving them, but it is by endowing man with a capacity to believe almost all that is said, especially by friends, and then at a later period in life he gives him the power of bringing all the subjects of his store-house under critical review, that man may decide what shall remain permanently, and what shall be discarded as errors of youth.

Man, being possessed of such a nature, requires a religion of authority. As soon as he is capable of thinking on the subject of religion, he requires certain great principles of belief as the stand-point of all his thoughts. What if some of these principles should give way, and not stand the test of the future developements of reason? Even in that case, it is better for one to believe much that is false, than to credit nothing that is true. When every principle is shattered that cannot stand the severest test, enough of truth will be left, far preferable for a foundation than nothing at all.

Now, if, in accordance with the proverb, it be "better to be sometimes imposed upon than never to trust," this order of Divine Providence which renders it so easy for the child to believe, is a good arrangement. But how desirable an untarnished system of religion! Such a system,

true, pure, unmixed with the least error, is found in the Bible. By this system, the young man may cleanse his way. It will rid him of all the false impressions received in childhood and youth. The need of such a clear, perfect and positive system of religion the ancients deeply felt and frankly acknowledged.

2. The world needed the revelation of Christianity, in order that the good of all past systems might be preserved. Without this consummation of the Bible's revelations, all preceding systems would have been unavailing and inefficient, but with it the past is invested with a most significant vitality. Says Neander: "As it had been intrusted to the Hebrews to preserve and transmit the heaven derived element of the Theistic religion, so it was ordained that among the Greeks, all seeds of *human culture* should unfold themselves in beautiful harmony, to a complete and perfect whole; and then Christianity, taking up the opposition between the Divine and the human, was to unite both in one, and show how it was necessary that both should co-operate to prepare for the appearance of itself and for the unfolding of what it contains. Origen had no hesitation in admitting, what Celsus, the great antagonist of Christianity maintained, when he ascribed to the Greeks a peculiar adaptation of talents and fitness of position, which qualified them for applying human culture to the development and elaboration of those elements of Divine knowledge they had received from other quarters, namely, from the East."\*

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\*Neander's History of the Christian Religion and the Church.  
volume 1: page 4.

Admitting all this to be true, we may still hold Christianity to be that system which draws out of all other systems their real value, and preserves it for the good of humanity.

3. The world needed a religion adapted to both classes of mind—the philosophic and the superstitious. This necessity was felt and acknowledged by the wise men of antiquity. Strabo, who wrote in the days of Augustus Cæsar, says, “The multitude of women, and the entire mass of the common people, cannot be led to piety by the doctrines of philosophy; for this purpose superstition also is necessary, which must call in the aid of myths and tales of wonder.”\* But the utter inefficiency of superstition to strengthen the unlearned heathen to perform the weary pilgrimage of life, and to console them in the hour of death is most graphically and almost fearfully set forth by Plutarch. This author, as quoted by Neander, says:—“Every little evil is magnified to the superstitious man, by the scaring spectres of his anxiety. He looks upon himself as a man whom the gods hate and pursue with their anger. A far worse lot is before him; he dares employ no means for averting or curing the evil, lest he be found fighting against the gods. The consoling friends, are driven away. Leave me,—says the wretched man,—me, the impious, the accursed, hated of the gods, to suffer my punishment. He sits out of doors, wrapped in sackcloth or in filthy rags; ever and anon he rolls himself, naked, in the dirt, confessing aloud this and that sin. He has eaten or drank something wrong, he has

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\*Neander, volume 1, page 7.

gone some way or other, which was not allowed in by the divinity. The festivals in honor to the gods give no pleasure to the superstitious, but fill him rather with fear and affright. He proves the saying of Pythagorus false in his own case,—that we are happiest when we approach the gods,—for it is just then, he is most wretched. Temples and altars are places of refuge for the persecuted; but where all others find deliverance from their fears, there the superstitious man fears and trembles the most. Asleep or awake, he is haunted alike by the spectres of his anxiety. Awake, he makes no use of his reason; and asleep, he finds no deliverance from what disturbs him. His reason always slumbers; his fears are always awake. Nowhere can he find an escape from his imaginary terrors. These men fear the gods, and fly to them for succor. They flatter them, and insult them. They pray to them and complain of them.”\*

A description more true to the life could not be given of the great mass of modern, than Plutarch has given of the ancient heathen, and if, as Strabo intimates, such a system was *necessary* for the untutored masses, it was verily a sad necessity.

But what advantage had the philosopher over the superstitious? Did his system, though harder to learn, yet *when* learned, yield more consolation than superstition itself could afford? In answering this query, we can do no better than refer to the author already quoted. To use his own words—“They, who without any deep sense of religious need, were yet unable to make up their minds to a

total denial of religion, endeavored to content themselves with that dead abstraction, which is usually left behind, as something to retire to, from the living forms of religion, when these are on the point of expiring,—a certain species of Deism,—a way of thinking which does not indeed absolutely deny the existence of a Deity, but yet places him at the utmost possible distance, in the back-ground of his works. An idle Deity is all that is wanted; not one every where active—whose agency pervades the whole life of things. He who to satisfy his religious wants requires any thing beyond this meager abstraction, he who would know anything more respecting man's relation to a higher world appears already, to men of this way of thinking, a fanatic or a fool. The inquiries that suggest themselves under the feeling of a more profound religious need, are to such minds unintelligible; for they are strangers to the feeling itself. In the notions entertained by many concerning the anger of the gods, and the punishments of the lower world, they see nothing but superstition, without recognizing in them a fundamental truth, namely, the undeniable need, which leads men into various delusions, only when misunderstood. But, by minds of this stamp, the whole is ridiculed alike as mere dreams and fancies of limited man, who transfers all his own passions over to his gods. As a representative of this class, we may take that satirical castigat<sup>r</sup> of manners in the age of the Antonnies, Lucian, who characterizes himself as the hater of lies, cheats and charlatantry. And Justin Martyn observes of the philosophers in his time, 'that the greater part of them bestow no thought on the questions, whether there is one God, or whether there is a providence, or no providence; as if

knowledge of these matters were of no importance to our well-being.' 'They rather seek,' says he, 'to convince us also, that the divinity extends his care to the great whole, and to the several kinds, but not to me and to you, not to men as individuals. Hence, it is useless to pray, to him; for everything occurs according to the unchangeable laws of an endless cycle.'\*"

Such was the philosophy of the ancient, which does not materially differ from that of present races of heathen. It is apparent that such a system could no better answer the demands of man's spiritual nature than superstition. This wisdom of the world, we might show by numerous examples, is just what it was denominated by an apostle, *foolishness*. But do not such facts show the necessity of a religion, better calculated than either heathen superstition or heathen philosophy to answer the demands of humanity, and which should be equally adapted to the extremes of society? The Bible presented such a system to the world, especially in Christianity, the highest type of the religion it revealed. This was a system, which, while it gave meat to men, provided milk for babes. It took the wise in their own craftiness, and exalted those of low estate. It corrected the deism and fatality of the philosopher, and delivered the superstitious from extravagant views and groundless fears. Whatever the mental character of its subjects, it turned out every demon and presented them, before the world, clothed and in their right mind. Epictetus the Greek, and Paul the Jew, declare, almost in the same words:—"For the good that I would, I do not; but the

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\*Neander, volume 1: page 8.

evil which I would not that I do." Now, the Gospel is that system which Epictetus needed, and which the Great Apostle found, "to give them victory over themselves, and the same system was alike availing with the most unlearned and ignorant.

4. The world needed a religion to allay man's doubts, especially in relation to immortality.

How was it possible for the human spirit to rest with the uncertain knowledge, derived from the light of nature? The elder Pliny very clearly expresses the sentiments of the more intelligent heathen of his day in relation to religion, God and immortality. Says he:—"All religion is the offspring of necessity, weakness and fear. *What* God is,—if in truth he be any thing distinct from the world,—it is beyond the compass of man's understanding to know. But it is a foolish delusion, which has sprung from human weakness and human pride, to imagine that such an infinite spirit would concern himself with the petty affairs of men. It is difficult to say, whether it might not be better for men to be wholly without religion, than to have one of this kind, which is a reproach to its object. The vanity of man, and his insatiable longing after existence, have led him also to dream of life after death. A being full of contradictions, he is the most wretched of creatures; since the other creatures have no wants transcending the bounds of their nature. Man is full of desires and wants, that reach to infinity, and can never be satisfied. His nature is a lie,—uniting the greatest poverty with the greatest pride. Among these so great evils, the best thing God has bestowed on man, is the power to take his own life."

So far from exercising unwavering faith in the great doctrine of the soul's immortality, it appears that some of the wise ancients maintained that even "what has reference to the gods is subject to death." With what cold and stoical resignation must such philosophers have submitted to the ills of life, and how feeble must have been the motives prompting them to a life of virtuous activity! Under the influence of this stoic principle, that prevailed in his time Marcus Aurelius asks:—"How happens it, that the gods, who have ordered all things well and with love to men, seem to overlook this one thing alone, that many very good men, who, by pious works and offerings, have stood on terms of intimate communion with the deity, having once died, return no more to existence, but perish eternally?" He thus answers:—"Although this is so, yet, be assured, that if it ought to have been otherwise, the gods would have so ordered it. For had it been right, it would also have been possible; and had it been in harmony with nature, then nature would have allowed it. That it is not so, if it is not so, should satisfy us that it ought not to be so."\*

Such was the poor consolation afforded by this stoical system. Did not such minds much need a revelation that could bring life and immortality of light?

True, there were many philosophers of antiquity, who

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\*In the first volume of Neander's Church History, we find the foregoing, and numerous other similar confessions of the wise ancients, faithfully recorded. We were anxious that these philosophers should speak for themselves, and hence we have quoted so largely from an author who has recorded their veritable sayings with faithfulness.

entertained clearer views of immortality, but none of them were satisfied of its truth, and nothing except the light which radiates from the Gospel, can illumine the vale of death, so as to yield a satisfaction commensurate with the highest demands of our nature.

We were, in the second place, to show the adaptation of the Bible to human necessities, from the condition and testimonies of men, who have possessed it. And here, as we have done, under the other head, we would have the witnesses speak for themselves. We shall use their own words, as far as practicable, in preference to employing language of our own.

1. In the first place, we may consider a few testimonies from some of the most exalted minds of earth.

Says Sir William Jones :—" I have regularly and attentively perused these Holy Scriptures, and am of opinion that this volume, independently of its Divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written. The unrestricted application of them to events which took place long after the publication, is a solid ground for belief that they are genuine productions, and consequently inspired."

Dr. Ames, a distinguished American statesman and orator says :—" I will hazard the assertion, that no man ever did, or ever will become truly eloquent, without being a constant reader of the Bible, and an admirer of the purity and sublimity of its language."

Patrick Henry, the eminent Virginian statesman and celebrated orator, is said to have remarked to a friend, who found him reading the Bible;—"Here is a book worth more than all the other books which ever were printed; yet, it is my misfortune never to have, till lately, found time to read it with proper attention and feeling."

Dr. Samuel Johnson said to a young man who visited him on his death bed :—"Young man, attend to the voice of one who has possessed a certain degree of fame in the world, and who will shortly appear before his Maker : read the Bible every day of your life."

Dr. Franklin, when near to death, was asked by a sceptical young man, what were his sentiments relative to the truth of the Bible, and he replied :—"Young man, my advice to you is, that you cultivate an acquaintance with, and form a belief in, the Holy Scriptures : this is your certain interest."

William Collins, a celebrated English poet, during the latter part of his life, gave up all books but the New Testament. To a friend, he said :—"I have but one book but that book is the best."

Monsieur Bautain, a professor of philosophy, at Strasburgh, thus speaks of the Bible :—"A single book has saved me; but that book is not of human origin. Long had I despised it; long had I deemed it a class-book for the credulous and ignorant; until, having investigated the gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages proffered to my enquiries the sublimest knowledge of man and nature, and the simplest, and at the same time, the most exalted system of moral ethics. Faith, hope and charity were enkindled in my bosom; and every

advancing step strengthened me in the conviction, that the morals of this book are superior to human morals, as its oracles are superior to human opinions."

John Locke, when a relative inquired what was the shortest and surest way for a young gentleman to gain a knowledge of Christianity, replied:—"Let him study the Holy Scriptures, especially in the New Testament. There are contained the words of eternal life. It has God for its Author, Salvation for its end, and Truth, without any mixture of error, for its matter."

Such testimonies from the great and good, to the excellency of the Bible, might be indefinitely extended.

2. But no less striking are the testimonies of great men, who were not obedient to the precepts of the Bible.

Said Lord Byron, on his dying bed:—"Christianity is the purest and most liberal religion in the world, &c. . . . I have read with more attention than half of them, [the religious teachers,] the Book of Christianity, and I admire the liberal and truly charitable principles which Christ has laid down." The following lines, written by himself, are said to have been found in his Bible:—

" Within this awful volume lies,  
The mystery of mysteries,  
Oh! happiest they of human race,  
To whom our God has given grace,  
To hear, to read, to fear, to pray,  
To lift the latch, and force the way;  
But better had they ne'er been born,  
Who read to doubt, or read to scorn."

Said Napoleon, at St. Helena, to Count de Montholon,

"I know man, and I tell you that Jesus Christ is not a man! The religion of Christ is a mystery, which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him.

Alexander, Cæsar, Charlemagne, and myself, founded empires; but upon what foundation did we rest the creations of our genius? Upon force. Jesus Christ founded an empire upon love; and at this hour millions of men would die for him!

I die before my time and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mystery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!"

Even professed infidels have given their testimony to the value of the Sacred Scriptures. "It is related, that one day Mr. Beauzet, a member of the French Academy, went to see Diderot, one of the champions of infidelity; he found him explaining a chapter of the Gospel to his daughter, as seriously, and with the concern of a most Christian parent. Mr. Beauzet expressed his surprise. 'I understand you,' said Diderot, 'but in truth what better lesson could I give her?'"

The following anecdote shows how difficult it is for infidelity, utterly to discard a book so pure, and that holds such sway over the human conscience as the Bible. "A society of gentlemen, most of whom had enjoyed a liberal educa-

tion, and were persons of polished manners, but had unhappily imbibed infidel principles, used to assemble at each others' houses, for the purpose of ridiculing the Scriptures, and hardening one another in their unbelief. At last they formed a resolution solemnly to burn the Bible, and so to be troubled no more with a book which was so hostile to their principles, and disquieting to their conscience. The day fixed upon arrived; a large fire was prepared; a Bible was laid on the table, and a flowing bowl ready to drink its dirge. For the execution of their plan they fixed upon a gentleman of high birth, brilliant vivacity, and elegance of manners. He undertook the task; and, after a few enlivening glasses, amidst the applause of his jovial compeers, he approached the table, took up the Bible, and was walking leisurely forward to put it into the fire; but, happening to give it a look, he was seized with trembling; paleness overspread his countenance, and he seemed convulsed. He returned to the table, and laying down the Bible, said, with a strong assertion, 'We will not burn *that book* till we get a better.' '\*

Such testimonies might be greatly extended, but our limits will not allow.

3. Many testimonies of converts from heathenism to the truth of the Bible, are very striking. Let us consider a few from persons who had just begun to feast upon the heavenly manna.

At a conference held by converts to Christianity in one

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\*For the preceding anecdotes under this head, we have been beholden to Arvine and Dr. Thomas Dick.

of the South Sea Islands, one said :—"When I look at myself I find I have got hinges all over my body ; legs, hands, jaws. Now, here," said he, "is wisdom, in adapting my body to the various functions it has to discharge. And I find that the wisdom which made the Bible, exactly fits with this wisdom which made my body." Another convert said :—"I believe the Bible because of the pure system of religion it contains." The human mind cannot easily divest itself of the idea that the word of God *ought* to be pure. Another said :—"I believe the Bible true because it has had the power to overthrow my own false system of religion, which no human argument could have done."

Said Naimbanna, a prince of Sierra Leone :—"When I found all good men minding the Bible, and calling it the word of God, and all bad men disregarding it, I then was sure that the Bible must be what good men called it."

Such artless testimonies, coming from men in a state of nature, show, that the Bible must be true, from its adaptation the rational and moral nature, God has given us.

4. The Bible finds something in the minds of the most profligate and abandoned, that responds to its holy sentiments.

In one of the prisons of India, a murderer, under sentence of death, confessed that he had had a Bible :—"But oh !" said he, "I sold it for drink. It was the companion of my youth. I brought it with me from my native land, and I have since sold it for drink. Oh, if I had listened to my Bible, I should not have been here !"

A man in Manchester, England, who had burned the

Bible, was, in the hour of death, directed to its precious and saving truths, when he cried out in despair :—"That book might have done for me once, but I have burnt it! I can't pray, and won't pray!" So saying he expired.

We have no time to cite the numerous examples of wayward youth in whose minds the precious seed of God's word has sprung up and yielded the fruits of righteousness, after having for a long time been buried. Often has the weather beaten and hard-hearted sailor, in an hour of leisure, thought to beguile the time by looking over the pages of a Bible, which a pious mother had carefully stowed away in his trunk, and his eye has chanced to rest upon some passage that proved like the fire and the hammer that broke his rocky heart in pieces, and brought him trembling to the footstool of Divine mercy.

5. The Bible yields the richest consolation to the distressed and dying.

One of the most remarkable cases of Christian resignation under the severest affliction, we remember ever to have met with, is that of James Kennard, Jr., of Portsmouth, N. H. :—"When just entering upon active life, and the full duties of manhood, he was attacked by the terrible disease which physicians call ankylosis, or stiffening of the joints. First, one knee refused its office, and as this was accompanied with great pain, and perhaps the nature of the complaint was mistaken, the leg was amputated, in the hope that the evil would stop there. But the disease soon passed into the other limb, stiffened the remaining knee, and then crept on slowly from joint to joint, making each inflexible as it passed, till the whole lower portion of the body was

nearly as rigid as iron, and the muscles had no longer any office to perform. Gradually, then, it moved upward, leaving the vertebral column inflexible; the arms and hands, which, in anticipation of its approach had been drawn into a position most convenient for the sufferer, stiffened there; the neck refused to turn or bend; and the body became almost as immovable as if it had been carved out of the rock.

Years passed between the first appearance of the disease, and this awful completion of its work. Years elapsed *after* the hapless patient was thus hardened into stone, and still he lived. Nor was this all; his eyes were attacked; the sight of one was wholly lost, and the other became so exquisitely sensitive, that it could seldom be exposed to the light, and never but for a few moments at a time. And thus he remained for years, blind, immovable, prisoned in this house of stone, and echoing, we might suppose, the affecting exclamation of the Apostle, "Who shall deliver me from the body of this death?"

But no word of impatience escaped him; the mind was clear and vigorous, the temper was not soured, the affections were as strong and clinging as ever. His good sense, his wit, his knowledge of books, his interest in the passing topics of the day, made his chamber a favorite resort even of those who might not have been drawn thither merely by sympathy for his sufferings; for not unfrequently he was still exposed to agonizing pain. But in the intervals of this distress, his active mind sought and found employment, and numerous contributions which this living statue dictated for a periodical work are now in print.

The secret of his wonderful composure and gentleness.

may be told in two words,—religious resignation.”\* His religion was based upon the Holy Scriptures, in which he had been faithfully instructed from early childhood, and from the time he ceased to be a pupil, he performed the duties of Sunday-School teacher, till he was no longer able to go to the house of worship. In a lecture entitled “The Way,” we hear him give this testimony in favor of the sacred volume, “For us, then, the Bible is the way, or rather it is the guide which points the way to heaven. But are its directions, its advice, always given so plainly, that the wayfaring-men, though fools, never err therein? I contend that they are in all essential points.” Again, he says:—“The Bible is a glorious book. Its truths are revelations from God. It is of vital importance to all to whom it has been given.”

Such are a few of the testimonies from various characters, and such the examples proving the truth of the text:—“Man shall not live by bread alone but by every word of God.” The soul finds in the Bible its natural food, and hence it is a book of truth.

What book is there that soothes the humble poor,  
The hidden ones, to the proud world unknown,  
That comforts, cheers, enlightens, yea, far more,  
Directs the soul to God, leads to His throne ?  
It is the precious Bible !

The widow, lonely, desolate and sad,  
With bursting heart, and eyes bedewed with tears,

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\*Lowell Lectures on the Application of Metaphysical and Ethical Science to the Evidences of Religion. By Francis Bowen, page 62.

Seizes a well-worn book—now she is glad,  
She reads the Sacred word that soothes her fears,  
That word, the Holy Bible !

The mourning captive, in his lonely cell,  
Takes up a book, left there by Christian hands,  
He reads of one who conquered earth and hell,  
The great Deliverer, who shall burst his bands,  
He reads it in the Bible !

The sufferer, on the bed of sickness laid,  
With pain and anguish, gasping out his breath,  
What book shall soothe him on that dying bed,  
Cause him to triumph at the thought of death ?  
It is, it is the Bible !

Even the poor slave, clanking his galling chains,  
Sold far away from wife and children dear,  
Writhing with torture, cries amid his pains,  
O, read the blessed word, that brings Heaven near,  
O, read to me the Bible !

The giddy youth, in folly's mazes snared,  
Is rushing headlong on the downward road,  
When, lo, a warning voice cries out, beware !  
A light divine directs him heavenward,  
It is the blessed Bible !

The man of riper years, whose heart is proud,  
With worldly cares, honors and riches filled,  
A monitor divine warns him aloud,  
Repent, upon the rock of ages build !  
He reads it in the Bible !

The man of hoary locks, and withered brow,  
Finds words of comfort sweet to soothe his soul,

God will not him forsake although he bow  
To icy death, no fears can him appal,  
He, dying, clasps his Bible !

The man of mighty intellect, who seeks  
With giant soul, for knowledge, vast and high,  
He, like the "wise men from the East," the meek,  
Bows to the Saviour, looks beyond the sky,  
He loves to read his Bible !

The wise, the ignorant, the weak, the strong,  
The poor, the rich, the noble and despised,  
Taught by the Bible, learn to sing the song,  
Of the redeemed in Heaven, beyond the skies,  
All, taught it from the Bible !

## LECTURE XXI.

### THE BIBLE CONFIRMED BY TRADITIONS, ANTIQUITIES AND HISTORY.

FOR ASK NOW OF THE DAYS THAT ARE PAST, WHICH WERE BEFORE THEE, SINCE THE DAY THAT GOD CREATED MAN UPON THE EARTH, AND ASK FROM THE ONE SIDE OF HEAVEN UNTO THE OTHER, WHETHER THERE HATH BEEN ANY SUCH THING AS THIS GREAT THING IS, OR HATH BEEN HEARD LIKE IT? Deuteronomy 4:32.

There is much common sense in the Bible. It is not all mystery—prodigy—miracle. There, are, indeed, miracles in that book, as we have shown in ~~succeeding~~ lectures, and if we inquire throughout all nations and ages “since God created man upon the earth,” we shall find that God has never given to any other nation a miraculous revelation, as he gave the Jews. It was, indeed, a “*great thing*,” for the people to hear the voice of God speaking out of the midst of the fire, (verse 33,) and nothing had ever “*been heard like it*.”

But in interrogating the past and the present, we not only learn wherein the Bible *differs* from all other histories, but we learn that in all common-sense characteristics, it is *corroborated* by numerous traditions, monuments,

and histories. God has not only given us a history of our world in the Bible, but he has given us a duplicate of that history written in the traditions of men, and in the ruins of decayed cities and empires.

Now, the text intimates that such witness is valid. We may rely upon these fragments of history, written upon the human mind and upon the earth's surface, as well as on much written upon paper, by uninspired authors.

Traditions, monuments of art, and written history, are the foot-prints of humanity, marking the progress of the race from the beginning.

I. In the prosecution of our subject, let us notice some points of autidiluvian history.

1. The Creation first claims our attention. Though, in Genesis, we find the only authentic record of the creation, yet, in the cosmogony of all other nations, we find much that corroborates the Mosaic account.

The oldest treatise on this subject, next to the account of Moses, is that of Sanchoniatho. He wrote respecting the cosmogony of the Phenicians, and a few fragments of his work, are preserved by Eusebius. According to this author, the PHENICIANS believed "that the beginning of all things was a dark, windy air, or a breeze of thick air, and a chaos turbid and black Erebus; and that these were unbounded, and for a long series of ages, destitute of form."

The CHALDEANS belived that there was a time when all things were darkness and water, from which various horrible monsters received life and light. The demon Omorica, presided over this chaotic mass. When the destined hour of creation arrived, Belus slew this monster, and the world

was formed out of her substance. Matter having been created, Belus divided the darkness from the light, separated the earth from the heavens and called the starry host into being.

The EGYPTIANS maintained that the beginning of all things, was *darkness beyond all conception ; an unknown darkness.*

HESIOD mentions :—" A chaos as first existing. Next was produced the spacious earth, the seat of the immortals ; Tartarus hid within the recesses of the ample globe ; and divine love, the most beautiful of the deities. From chaos, sprung Erebus and black night ; and from the union of Erebus and night were born ether and the day."

ARISTOPHANES says :—" Chaos and night, and black Erebus, and wide Tartarus, first existed ; at that time, there was neither earth, air, nor heaven. But in the bosom of Erebus, a black-winged night produced an ærial egg ; from which in due season beautiful Love, decked with golden wings was born. Out of dark chaos, in the midst of wide spreading Tartarus, he begat our race, and called us forth into the light."

OVID, as translated by Dryden, says :

" Before the seas and this terrestrial ball,  
And heaven's high canopy that covers all ;  
One was the face of nature, if a face ;  
*Rather a rude and indigested mass ;*  
*A lifeless lump, unfashioned and unframed,*  
*Of jarring seeds, and justly CHAOS named."*

But the cosmogony of the Hindoos makes the nearest approach to that of Moses. The Sanscrit word *Brum-*

*handa*, earth, signifies the *egg of Brumha*, in allusion to the earth's spherical form. Amongst the numerous Hindoo accounts of the origin of this world we select the following from the sage Menu, who says, "that this world was all darkness, and undiscoverable, undistinguishable, altogether as in profound sleep; till the self-existent and invisible God, making it manifest with five elements, and other glorious forms, perfectly dispelled the gloom. Desiring to raise up creatures by an emanation from his own essence, he first created the waters, and impressed them with the power of motion; by that power was produced a golden *egg* blazing like a thousand stars, in which was born BRUMHA, the great parent of all rational beings—THAT WHICH IS the invisible cause, self-existent, but unperceived! That divinity, having dwelt in the egg through revolving years, HIMSELF meditating upon HIMSELF, divided it into two equal parts; and from the halves he formed the heavens and the earth, placing in the midst of the subtle æther, the eight points of the world, and the permanent receptacle of the waters."

From the above extracts, it will be seen, that darkness, water, chaos and an impulsive wind, agitating the abyss and brooding over the mundane egg, are circumstances that enter into almost all heathen systems of cosmogony. These circumstances do not materially differ from the Mosaic record. The Hebrew words *tohu*, *vabohu*, emptiness and desolation, are just what the Greeks meant by chaos. The Hebrew reads, "the Spirit of God was *Mararkhafat*, brooding upon the face of the waters." From this expression, the ancients may have derived the idea of a *mundane egg*.

But though much of the traditions of the heathen appear to corroborate the Mosaic account of the creation, the most of them appear to leave God very much in the back ground of their systems, and none of them make Him the earth's direct Creator.\*

2. Faint shadows of the fall of man, appear in the traditions of different nations. All nations, have traditions of some kind on this subject. Hæsioid's *Pandora*, or the Grecian *Eve*, is represented as a beautiful and modest virgin, adorned with numerous gifts and graces; but, at length, was unluckily gifted with speech, and filled with all deceitfulness by Mercury, and hence, she became the corrupter of mankind.

The Persians believe in two principles, Ormuzd and Ahriman, the *good* and the *evil*. A conflict once arose between them and Ahriman, the evil principle prevailed; and hence the fall, and subsequent imperfections of man. The same idea seems to be prefigured by the two races of the Hindoos—one gigantic and wicked, and ever making war against the races of the Brahmin patriarchs.

A people called Tschudas, residing in a mountainous range of Asia, are said to have preserved the very names of Cain and Seth, but with a change of character. Cain is the father of an enterprising and a good race. The Greeks, Romans, and all other ancient nations, held, that

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\*See on this subject—The History of Hindoostan; its arts and sciences, as connected with the history of other great empires of Asia: book 1: chapter 1.—The Patriarchal Age; by George Smith F. S. A., chapter 1.—Ancient and Modern Nations; by Thomas Dew, chapter 1.

man had greatly deteriorated since his creation, and Ovid represents the gross wickedness of man, as determining Jupiter to destroy the world with a flood. It is also remarkable that the Chinese represent the wickedness of their emperors as the cause of the flood.\*

As the serpent bore so conspicuous a part in the defection of our first parents, we might expect to find him represented in the traditions of the nations, as filling an important place in their mythology. Now, the fact is, the serpent has been, not only an object of dread, but of worship, by all heathen nations. "The mystic serpent entered into the mythology of every nation; consecrated almost every temple; symbolized almost every deity; was imagined in the heavens, stamped upon the earth, and ruled in the realms of everlasting sorrow. His *subtlety* raised him into an emblem of wisdom; he was therefore pictured upon the ægis of Minerva, and crowned the helmet. The knowledge of futurity which he displayed in Paradise, exalted him into a symbol of vaticination; he was, therefore, oracular, and reigned at Delphi. The opening of the eyes of our deluded first parents, obtained him an altar in the temple of the god of *healing*; he is, therefore, the constant companion of Æsculapius. In the distribution of his qualities the genius of his mythology, did not even gloss over his malignant attributes. The fascination with which he intoxicated the souls of the first sinners, depriving them at once of purity and immortality, of the image of God, and the life of angels, was symbolically remembered, and

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\*Ancient and Modern Nations; by T. Dew, late President of the College of William and Mary; pages 5 and 6.

fatally celebrated in the orgies of Bacchus, where serpents crowned the heads of the Bacchantes. But the most remarkable remembrance of the paradistical serpent is displayed in the position which he retains in Tartarus. A *cunodracontic* Cerberus guards the gates; serpents are coiled upon the chariot-wheels of Proserpine; serpents have the abyss of torment; and serpents constitute the caduceus of Mercury, the talisman which he holds when he conveys the soul to Tartarus. The image of the serpent is stamped upon every mythological fable connected with the realms of Pluto. Is it not then probable that in the universal symbol of heathen idolatry we recognize the universal object of primitive worship—THE SERPENT OF PARADISE?''\*

In the Bhagabat, one of the sacred books of the Hindoos, Krishnu is represented as encountering a great serpent in the pool of Kalundea. This serpent had poisoned the waters, and had destroyed many of the inhabitants, and it was not till after a long conflict, and with much difficulty, that the god succeeded in overcoming him. Krishnu is often represented in the paintings, and in the statuary of the Hindoos as standing his foot upon the head of this serpent. No one can doubt, that, in this serpent, we see a manifest tradition of the serpent, who tempted Eve, and whose head was to be bruised by the woman's seed.

3. The longevity of the patriarchs, as recorded by Moses, finds a confirmation in the traditions of many nations.

Josephus, referring to the length of patriarchal life, says :

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\*Patriarchal Age, pages 139 and 140—quoted from Dean's Worship of the Serpent, page 446.

“I have for witnesses to what I have said, all those who have written antiquities, both among the Greeks and the barbarians; for even Manetho, who wrote the Egyptian history, and Berosus, who collected the Chaldean monuments, and Mochus and Hestizæus, and, besides these Hieronymus the Egyptian, and those who composed the Phenician history, agree to what I here say; Hesiod, also, and Hecatæus, Helanicus and Acusilous, and besides these, Ephorus and Niculus, relate that the ancients lived a thousand years.”\*

If such declarations of Josephus, in the face of the world, had not been true, how easily they might have been disproved, and would undoubtedly have met, at least, with contradiction.

“In relation to the longevity of the primeval race of man, Hesiod says, of the silver age, it was much worse than the golden, and adds, the ‘growing child was nursed one hundred years by his careful mother—very infantine in his home.’” The aborigines of North America, have similar traditions.

That the great number of years ascribed by some heathen nations to the ancients, should not be sneered at as mere fable, appears from the fact that in many cases these years, in a most remarkable manner, coincide with those of the Bible patriarchs. In the records of the Chinese, it appears that between the aggregate reigns of eight of their emperors—from Fo-hee to Yao, and the aggregate time of eight patriarchs—from the death of Noah to the death of Serug, there was a difference of only seventy-seven years. Such

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\*Josephus' Antiquities, book 1, chap. 3.

a tradition, covering a period of seven centuries or more, and coming so near the Scripture history, can scarcely be regarded as accidental.\*

4. The Flood finds confirmation in numerous traditions of different nations. According to Blair, "The Deluge begun Dec. 7, 1656, and continued three hundred seventy-seven days. The Ark rested on Mount Ararat, May 6, 1657; and Noah left the Ark, Dec. 18, following. The year corresponds with that of 2348, B. C."

Now, about all nations have their traditions of a Flood. Ovid gives an account of the Deucalion Flood, which he takes from the traditions of his day. The Egyptians made Deucalion an Egyptian, while the Greeks made him a Grecian.

According to the Greeks, Deucalion was the grandson of Japetus. May not this refer to the Japhet of Moses, the son of Noah?

In the annals of the Chaldeans, Berosus gives an account of a Deluge, in which Xisuthrus, King of Babylon, was saved, through a warning from Cronos. He minutely and graphically describes the Ark, the animals in pairs, and the birds that were sent out to see if the waters were dried up. Similar traditions to these existed in Media and Assyria.

Pliny speaks of a Deluge, as though it were a point generally acknowledged in his day.

The Magi, amongst the Persians, were believers in a general Deluge, and the Chinese philosopher Confucius,

400 B. C., begins his history of China with the country still submerged in the waters of the Flood.

The Mahabarat, one of the sacred books of the Hindoos, was written principally to commemorate the event of the Deluge; Manu, a pious king, with other persons, including eight in number, is represented in this volume as being saved in a vessel which rested on Himovan mountain.

Other Hindoo shastress call the Hindoo Noah, Satyabrat, and he is represented as being saved in a ship, with eight thousand of his friends. Vishnoo made his appearance in the form of a fish, and bore the bark safely through the contending elements.

The African tribes, the North American Indian tribes, have similar traditions, and so have even the South Sea Islanders, and as Humbolt says: "All the nations of the earth possess these traditions, like the relics of a vast shipwreck."

The Flood is also inscribed on the Arundelian Marbles.\* On the Apamean Medal† in a representation of the Ark, are a man wife and a dove.‡

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\*"ARUNDELIAN MARBLES; containing the chronology of ancient history, from 1582 to 355 B. C., and said to have been sculptured 285 B. C. They consist of thirty-seven statues, one hundred twenty-eight busts, and two hundred fifty inscriptions, and were found in the Isle of Paros, in the reign of James I., about 1610. They were purchased by Lord Arundel, and given to the University of Oxford, 1627. The characters are Greek, of which there are two translations: by Selden, 1628; by Prideaux, 1676."—*The World's Progress*, page 177.

†The APAMEAN MEDAL, is a coin which was "struck at Apamea, in the reign of Philip the elder. On the reverse of this

Thus we might go on to show, that not only the antediluvian, but very much of the postdiluvian history of the Bible, is strongly corroborated by the traditions of different nations. But our only object was to give the student of the Bible such a clue to the subject, as will turn his attention to the numerous excellent articles that have been and are still being written upon it.

II. Let us now attend to some points in patriarchal history, immediately succeeding the Deluge.

The ancient, and in many cases, the modern names of places, most strikingly resemble the names of Noah's grandsons and great grandsons, who inhabited those places. Thus the names of numerous localities, stand as an abiding witness to the truth of the Scriptures.

That the name of each individual, mentioned in Genesis 10th, stands as the representative of a nation, and that the whole chapter refers to a peaceful division and orderly dispersion of the human race, directly the reverse of the rebellious congregating for universal dominion, (undoubtedly under Nimrod, verse 10,) which forms the subject of the 11th chapter, is evident from the last verse. "These are the families of the sons of Noah, after their genera-

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Medal, is represented a kind of square chest, floating upon the waters; a man and woman are advancing out of it to dry land, while two other persons remain within. Above it flutters a dove, bearing an olive branch; and another bird, possibly a raven, is perched upon its roof. In one of the front panels of the chest, is the word NOE, in ancient Greek characters."—*Horne, volume 1, page 83.*

†See Dew's Ancient and Modern History, page 8.

tions, in their nations; and by these were the nations divided in the earth after the flood."

It has afforded a most pleasing exercise to archæologists and linguists to identify the names of Noah's immediate descendents with the places which bore their names, and an extensive table might be constructed, which would present this subject to the eye in a striking light. In making out a very concise table of names of persons with the places that bore those names, we shall confine ourself to a few, in relation to which there can be little room for controversy.

## A TABLE

EXHIBITING THE PRIMITIVE SETTLEMENTS OF SOME OF THE DESCENDANTS OF NOAH.

NAMES.	LOCATIONS.	LAT.	LONG.
Togarmah, Gen. 10: 3,	Togarmah: Armenia, 1 Ch. 1: 6; Eze. 27: 14-38: 6.	39	0 43 0
Tarshish, v. 4, .....	Tarsus, Tartessus in the South of Spain. Cadix?	36	30 6 20
Cush, v. 6, .....	Cush, Ethiopia, Gen. 2: 13; 2 Kings 19: 9; Zep. 3: 10, 16	0	35 0
Mizraim, v. 6, .....	Mizraim, Egypt, .....	28	0 31 0
Phut, v. 6, .....	Phut, Eze. 27: 10; Na. 3: 9, .....	30	0 10 0
Canaan, v. 6, .....	Canaan, .....	32	30 35 15
Nimrod, v. 8, .....	Babylon, Nimrud, .....	32	30 44 25
Philistim, v. 14, .....	Philistia, Palestine, Ps. 60: 8, .....	31	40 34 45
Sidon, v. 15, .....	Sidon, .....	33	33 35 23
Heth, v. 15, .....	Hittites, .....	31	27 35 0
Elam, v. 22, .....	Elam, Elymais. Gen. 14: 1, 9; Dan. 8: 2, .....	33	30 48 0
Asshur, v. 22, .....	Asshur, Assyria, Koordistan, Num. 24: 22, .....	35	0 43 0
Aram, v. 22, .....	Aram, Syria, Num. 23: 7, .....	34	0 38 0
Sheba, v. 23, .....	Sheba, .....	31	15 34 41
Ophir, v. 29, .....	Ophir, Yemen? 1 King 9: 28, .....	13	0 45 0
Havilah, v. 29, .....	Havilah, Gen. 25: 18, .....	31	0 34 30

Nothing is more natural than for places to bear the names of those who first inhabited them. This custom has been common, not only with the immediate descendants of Noah, but with all succeeding ages, and hence the name of many places, even in this day, bears testimony to the truth of Biblical history.

Take one or two examples from the preceding table. MIZRAIM is the name by which, in Eastern countries, Egypt is universally designated, and it is the name applied to that country in our Hebrew Bibles. That Mizraim, the grandson of Noah, was the one who peopled the land of Mizraim, and from whom that country took its name, is evident from the fact that we find his name coupled with that of his father Ham, whose name is also applied to the same country, in a poetical parallelism.

“ Israel also came into *Mizraim* ;

And Jacob sojourned in the land of *Ham*.”—Ps. 105: 13.

Several localities, at the present day, bear strong testimony to what is said of Nimrod, in Genesis 10: 8, 9, 10, 11 and 12. He was the son of Cush, and the great grandson of Noah. He was powerful as a “mighty one in the earth.” “And the beginning of his kingdom was Babel, (Babylon,) and Erech, (Irak or Irka,) and Accad and Calneh, in the land of Shinar.” (Babylonia.) “From that land *he went forth into Asshur*,\* (Assyria,) and builded Nineveh, and the city of Rehoboth, and Calah, and Resen, between Nineveh and Calah; the same is a great city.”

That some of these places have, beyond all doubt, been pointed out by modern archæologists, we apprehend the greatest sceptic will not deny. That we can fix upon the general locality of the great Assyrian empire, and of Nineveh

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\*This is the rendering given by Boothroyd, and other eminent critics, and is undoubtedly right. See also Micah 5: 6. The *ha* local has been dropped from the end of *Asshur*, by the negligence of a transcriber.

its capital, and that a place in this region bearing the very name of this "*mighty one*" is certain. Nimrod or *Nimroud* has been discovered, and that its ancient palaces and sculptures have been made to bring forth their history to the gaze of modern eyes, a Layard, and many other eminent archæologists can testify. Says Kitto, under the name Nimrod:—"The late Mr. Rich, not thirty years ago, in the extensive plain where lie buried the ruins of Babylon, discovered the remarkable mound with remains of buildings on its summit (of which see figure in the article Babel, volume 1, page 267 of this work,) which even now bears the name of *Birs Nimroud*; and this may well be regarded as some confirmation of the common opinion. The precise meaning of the word *Birs*, is said to be unknown; which seems to be a proof of high antiquity."\*

Kitto says, *Palestine* "is derived from *Philistia*, or the country of the Philistians, which comprised the Southern part of the coast plain of Canaan along the Mediterranean." "From this [*Philistia*] arose the name, *Palestine*, which was applied by most ancient writers, and even by Josephus, (Ant. i. 6, 2; ii. 15, 2; viii. 10, 3,) to the whole land of the Israelites." The name *Palestine*, which is now applied to the Holy Land, designates its primitive inhabitants, and bears witness to the truth of Scripture history.

Aram, or *Aramæa*, corresponds very generally to the *Syria* and *Mesopotamia* of the Greeks and Romans. The

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\**Nimrod* is from the verb *marad*, to rebel, to cause sedition, and hence the noun *Nimrod* with *n* prefixed, a rebel, from which we probably have our English word *marauder*. The name was, undoubtedly given him in description of his character.

languages formerly spoken in this place and vicinity, including the Hebrew and its cognates, are still called the Aramæan languages, and the locality is still known by that name. The descent of the people of this country from Aram, the son of Shem, is generally acknowledged, and is, beyond all contradiction, confirmed by their language, which is one of the Shemitic family, and closely allied to the Hebrew. Thus the name Aram stands as a witness to the truth of his history whose name it still very generally bears.

Much more might be said on this interesting topic, but we must pass to notice another period.

III. We would here call attention to the Bible history, that comprises Abraham and his descendants—the Hebrew nation.

Abraham was a descendant of Shem, and the progenitor of the Jewish nation. The Jews were chosen to transmit the true religion, and through them the Messiah was to come. They are the only people whose connected history is given in the Bible, but they are so often coming into contact with other nations, that we might reasonably expect to find, amongst their neighbors, much, corroborative of their own history. As we must confine ourself to some limits, we shall select Egypt and Nineveh, as giving a noble testimony in favor of Bible history.

With no country was Abraham, and his descendants, more closely allied than with Egypt, and hence we may look there for many illustrations of Scripture history.

Egypt is a country that abounds in objects of the deepest interests to the student of the Bible. Its numerous and large monuments, and other objects often covered with

hieroglyphics, give us the means of reading its history. Of these hieroglyphics, there are three kinds.

First—*Figurative*, which imitate objects completely or in part; as the sun or moon, or the ground-plot of a house, for a house.

Second—*Symbolic*, which represent an abstract idea by a physical object; as a bee for an obedient people.

Third—*Phonetic*, which represents letters as signs of vocal sounds, and corresponding to our alphabet.

Not until recently, the true method of reading Phonetic Egyptian has been known. The honor of the discovery belongs to Dr. Young and to Champollion. They were enabled to make the discovery by means of a monumental stone\* dug up by a French army, at Rosetta, A. D. 1799, containing an inscription, in three languages—Greek, Enchoral and Egyptian. From a long and patient investiga-



tion, the letters spelling the name *Ptolmes*, were designated. In the same manner, on another monument, the name *Cleopatra* was deciphered, and the correspondence of five letters, common to the two names, confirmed the theory of the investigation. This gave a clue to the discovery of a



complete phonetic alphabet from Egyptian hieroglyphics.















It was afterwards found that the initial of the name of any picture, might express a phonetic sound, and hence














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\*This identical stone, called the ROSETTA MARBLE, the author saw in the Bodleian Library, Oxford, England, in A. D. 1848.

each letter might be expressed by several characters; and at a still later date it was ascertained that the signs were prevented from indefinite increase, by arbitrary limitation—thus eight or ten objects whose names begun with the letter A might represent that letter.

We subjoin, as an illustration, the following as a short specimen of an Egyptian Alphabet:—

	The tuft of a reed called <i>Ake</i> stands for	A, E
	An eagle,	<i>Akhom,</i> A, E
	An arm,	A, E
		O
	A chicken,	OO, O U
		H
	A field,	<i>Koi,</i> K
	A cap,	<i>Klapht,</i> K
		K
	A cow,	K
		K
	A country,	<i>Kah,</i>
	A lion,	<i>Labo,</i> L, R
	A water tank,	<i>Sheei,</i> Sh

	A water tank,	<i>Sheei,</i>	Sh
			N
			M
			M
			M
	An owl,	<i>Mooladj,</i>	M
	A mouth,	<i>Ro,</i>	R, L
	A beetle,	<i>Thore,</i>	Th
	An egg,	<i>Soohe,</i>	S
	A hand,	<i>Tot,</i>	T, D.
			T, D.
			S
			P

From this specimen, the principle upon which Egyptian hieroglyphics are read, cannot fail to be seen.

We now pass on to show how this monumental literature, heretofore hidden from the world, has, at length, lifted up a voice in favor of the Sacred volume.\* We must needs be brief, it not being our object to enter extensively upon a subject so vast, but simply to put the student of the Scriptures upon the proper track for prosecuting the investigation himself.

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\*There are, indeed, other sources of information respecting this ancient country besides the one alluded to—passages from ancient historians, as well as the location and general appearance of the country.

With ABRAHAM, the history of the Hebrews begins, and his biography is the first that introduces us to EGYPT. On account of a famine, the patriarch, with his family, went to sojourn in Egypt. For the full account, see Genesis 12: 10-20. From this chapter we learn—

1. *Egypt was then a powerful nation, rich and civilized.*

There are monuments which attest a high state of civilization, bearing a date prior to the days of Abraham.

2. *Lower Egypt was then dry.*

As the soil of Egypt was formed in great part from earth brought down the river from Abyssinia, the question is, had there been time for the formation of such soil? Judging from the deposits now taking place in that country, we are assured by Geologists, that there had been ample time for such result.

3. *The kings of Egypt were then known by the title Pharaoh.*

The monuments plainly show that this was a generic term applied to the kings of Egypt.

4. *Domestic servitude then existed in Egypt.*

The monuments show the existence of slavery. Slaves are often seen in pictures, with a formidable whip raised over their heads.

5. *There was famine in Canaan, and abundance in Egypt.*

As Egypt is annually inundated by the waters of the Nile, it is usually fertile and seldom subject to famine, while in adjoining countries which depend upon rain, famine is frequent.

6. *Sarah was fair and used no covering or veil over her face.*

Sarah was a native of Mesopotamia, and the pictures on the monuments, show that the ladies of Egypt were much browner than the Asiatics. On the monuments, Egyptian ladies are represented as veiled, while those of more Northern countries are not.

7. *Pharaoh wished to place Sarah in his harem.*

Though each Egyptian had generally but one wife, yet pictures on the monuments show, that kings had many wives and concubines.

8. *There was no dislike of Abraham's pastoral occupation shown, on this visit to Egypt.*

It appears that the shepherd kings, who retained the possession of Egypt five hundred and eleven years, which served greatly to prejudice the people against shepherds, were now reigning, and were not expelled till some time after this period.

9. *The gifts made to Abraham consisted of sheep, oxen, he and she-asses, men and maid servants, camels, gold and silver.*

It is proved from history and the monuments, that these were all productions, and formed the wealth of Egypt.

10. *Abraham accepted these gifts.*

However mean this would appear at the present day, those acquainted with the usage of Eastern nations, know that it would be treating a monarch with great disrespect to refuse his gifts. Abraham would not have dared to do it.

The next account we have of Egypt, is in connection with Joseph, who spent the greater part of his life in that country. The incidents drawn from his interesting narrative, and those corroborative, are as follows:—

1. *He was sold by his brethren to Arabian merchants traveling, with their spices, &c., to Egypt.*

It appears from the monuments that Arabian merchants were accustomed to come with their caravans to Egypt, before this time.

2. *Joseph was sold to the Ishmaelites for twenty pieces of silver.*

Neither history nor the monuments afford any proof of the existence of coined money at this time. It was given in exchange by the piece, each one of which weighing a certain amount.

3. *Joseph was sold as a household servant.*

The monuments show that both *men* and *maid-servants* existed in Egypt at this time.

4. *He was sold to Potipher, an officer of Pharaoh's, and captain of the Guard.*

The Hebrew word *saris*, translated officer, literally means *eunuch*; and hence a German writer objects, because as he says, there were no eunuchs in Egypt. But though the primary meaning of *saris* is eunuch, we have the best of proof that it also means *chamberlain, courtier, officer, &c.* Esther i: 10.

5. *Joseph was made overseer of his master's house.*

The monuments afford numerous examples of such a usage among the Egyptians. Servants of good behaviour

were treated like sons, and were often raised to posts of great honor.

6. *Potipher's wife seeks to seduce Joseph.*

The monuments show, that neither in the house of a common or distinguished Egyptian, was there any restriction placed in the way of the freest, ordinary intercourse between the sexes.

7. *Joseph in prison, interprets the dreams of the chief butler and baker.*

The monuments show that, at that period, such officers existed. Bakers carried wicker-baskets, filled with bread, on their heads. The monuments also afford representations of the vine, and the whole process of making wine, which accords precisely with the Scripture narrative.

8. *Joseph interprets to Pharaoh his dream.*

Joseph "shaved himself," before making his appearance in the presence of Pharaoh. The most of orientals, like the Hebrews, cherished the beard as they do now, but in this custom the Egyptians were not partakers. A slovenly person is represented on the monuments with a beard.

9. *Joseph is elevated to office, and is honored by Pharaoh.*

Pharaoh gave him rule over his house, put his own ring upon his hand, arrayed him in vestures of fine linen, put a gold chain about his neck, changed his name for an Egyptian one, and married him to *Asenath*, the daughter of Potipherah, priest of On; all which circumstances are quite natural, and perfectly accorded with Egyptian custom, as is learned from history and from the monuments. "Cham-pollion read the name *Asenath* on an Egyptian relic of

enameled earth, in the cabinet of the French King, Charles X."

10. *During the seven years of plenty, Joseph collected the fruits of the earth and laid them up.*

The monuments afford numerous illustrations of this custom. "At Beni Hassan, in the tomb of Amenemhe, there is a painting of a great store-house; before the door of which lies a large heap of grain, already winnowed. The measurer fills a bushel, in order to pour it out into the sacks of those who carry the grain to the granary. The bearers go to the door of the storehouse, and lay down their sacks before an officer who stands ready to receive the corn. This is the owner of the storehouse. Near by stands the bushel, with which it is measured, and the registerer who takes the account. At the side of the windows, there are characters which indicate the quantity of the mass which is deposited in the magazine."

11. *The famine of seven years was over all lands.*

Though a famine seldom occurs in Egypt, yet, in consequence of the swelling of the Nile, a few feet above or below a certain point, the crops are sometimes entirely cut off; hence, when it does occur it is total. History also gives ample testimony that sometimes the severest famines have occurred in this country, and at the same time too, that famine has prevailed in adjoining countries.

12. *Joseph entertains his brethren on their second visit to Egypt.*

We have the testimony of Herodotus, that the Egyptians would not eat with strangers, which accords with the Scripture declaration, that bread was set on by the Egyptians

for themselves. Joseph's brethren sat before him. Benjamin's mess was five times as much as that of either of his brethren. These facts were in accordance with Egyptian custom. History and the monuments both testify that contrary to Eastern custom, the Egyptians sat while eating, and the estimation in which a guest was held, was measured by the quantity of food placed before him.

13. *Joseph sent for his father..*

It appears that when Jacob saw the wagons sent for him, he knew at once that they came from Egypt. These vehicles appear not to have been in use in Palestine, but known as belonging to Egypt. "The monuments show a species of light-covered cart or wagon, which, it is supposed, were not of Egyptian origin, but taken from some nomade people who fled before them in war. With these, probably, Jacob was furnished."

14. *The arrival of the father and brethren of Joseph in Egypt and their settlement in Goshen.*

Joseph told Pharaoh that his brethren were "Shepherds," and had brought with them their flocks and herds, as a plea for their being settled in Goshen. A great change had taken place since Abraham's day, in relation to the estimation in which shepherds were held. Then no exception was taken on account of pastoral life, but now, "every shepherd is an abomination to the Egyptians." When Abraham was there, a race of invading shepherds, governed by shepherd kings, in Lower Egypt where he was; but now they had been ejected, and hundreds of representations on the monuments, in which shepherds are represented as dirty, unshaven and deformed, show what a change had

taken place in relation to the estimation in which persons of this occupation were held.

The land of Goshen was the last occupied by the ejected shepherds, and presenting good pasturage, and being at the time, unoccupied, it was quite natural that Joseph's brethren should be located there.

15. *Jacob dies and is embalmed by Joseph's physicians.*

Herodotus informs us, that the medical faculty was numerous in Egypt, and no one was allowed to practice in but one branch of the profession. Pliny says they made post-mortem examinations. Homer, in his *Odyssey*, speaks of Egypt as abounding in drugs, both of good and bad quality; and tells us that the physicians of that country were more skilful than any others. It appears that their reputation was known abroad, from the fact, that, according to Herodotus, Cyrus and Darius had Egyptian physicians to attend their persons. The special employment of one class of these physicians was to embalm the dead.

The monuments and the mummies of Egypt show that embalming, was a very ancient custom in that country. Some have been found bearing the date of the oldest kings.

The Egyptians mourned for Jacob "*three score and ten days.*"—Genesis 50: 3. Historians represent the Egyptians as mourning a long time, and making a great clamor for the dead, and representations of funeral processions are frequent on the monuments.

17. *Joseph died, and they embalmed him, and he was put into a coffin in Egypt.*

The Hebrew word (*aron*) used here denotes that the

coffin was of wood. But why was one of Joseph's rank put into a wood, instead of a stone coffin? Manifestly because he was to be transported to Canaan.

We come next to the bondage. A new king arose who knew not Joseph, and the Israelites were treated cruelly.

1. *They were subjected to hard bondage in mortar and brick.*

Bricks, made with straw, and baked in the sun, abound in Egypt. Some have been found, "bearing the stamp of Thothmes IV, the fifth king of the eighteenth dynasty." It is said that the bricks which belong to this period are always found mingled with chopped straw, which gives them an astonishing durability.

Roosellini found at Thebes, in the tomb of Roschere, what he did not hesitate to call "a picture representing the Hebrews, as they were engaged in making brick." A drawing of this picture was taken by Wilkinson, and has often been published in this country.

2. *Task-masters were set over the Hebrews.*

The monuments afford numerous representations of task-masters, overseeing laborers, and sometimes inflicting sore chastisement upon the unhappy objects of their malice.

There is much of deep interest in connection with the *deliverance* and the wandering of the Hebrews in the wilderness, that we must necessarily pass over. The ten plagues, the passage through the sea, their food in the wilderness, the golden calf, the making of the tabernacle, the cloth of the tabernacle, and priests' garments, are circumstances all of which find ample illustration in the peculiari-

ties of Egypt, and go to confirm the truth of Scripture history.

Other parts of Jewish history than the Pentateuch, are illustrated and confirmed by the monuments of Egypt.

In 2d Chronicles, 12 chapter, we have an account of the invasion of Judea, by *Shishak*, king of Egypt.\* He marched against Jerusalem with an immense army, and took away the treasures of the house of the Lord, and the king's treasures.

"This Shishak, is the *Pharaoh Sesonchis* of Manetho, and was the head of the twenty-second dynasty of kings, which, originated at Bubastis, a very ancient city of Lower Egypt."

"On his passage up the Nile, Champollion landed for an hour or two, about sunset, to snatch a hasty view of the ruins of Karnac; and on entering one of the halls, he found a picture representing a triumph, in which he instantly pointed out in the third line of the row of *sixty-three prisoners*, (each indicating a city, nation or tribe,) presented by the god Amunra to Sheshonk, the adjoining figure, and translated it, *Judahah melek kah*, king of the country of Judah."




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\*From the alphabet, it will be seen, that, by beginning with the upper character, on the left, the phonetic sounds of this name, may be thus represented—A—M—N—M—Sh—Sh—N K, or *Amon Mai Shoshonk*. There is a great lack of vowels in ancient languages. Profane history gives the name, *Sesonchis*,—the Bible *Shishak*—Hebrew שישק—Sept. *Sousakim*. He con-

Champollion supposed the figure of the captive Rehoboam himself. However this may be, it was an expressive method of representing a subjugated country by the figure of its monarch bound.\*

3. The names of Pharaoh Necho, Pharaoh Hophra, and Tirhakah, King of Ethiopia, mentioned in the Bible, are found on the monuments, and thus they are proved to be real personages.—2d Kings 23: 29—Jeremiah 44: 30—2d Kings 19: 9. †

A long list of Scripture names, found on the monuments might be supplied. "No less than eighty-four Canaanitish names, mentioned in Scripture, occur at Aboo-sim-bal, Thebes, &c., written in the hieroglyphics."

These names, until recently, were a dead letter. The traveler, with curious eye, looked upon them as the rude pictures of a barbarous age; but by the persevering and Christian enterprise of our modern archæologists, they are

quered Rehoboam, and plundered the temple at Jerusalem, 971 B. C.



\*Beginning with the first two upper characters, on the right, the phonetic sounds of these characters may be thus represented—EE—OO—D—H—M—A—L—K, with the symbol of *Kah*, a country, *eeoodh malak kah*, the *King of the country of Judah*. The Heb. for *Judah* and *King* are יהודה מלך. The Sept. for *Judah* has Iouda.



†Commencing with the upper character, these hieroglyphics may be thus expressed—N—K—OO, or *Nekoo*. Profane history has *Nechao*. English, *Necho*. Hebrew, נכד. The Sept. has *Nechao*. Pharaoh Necho defeated and slew Josiah, King of Judah, 610 B. C.

forced to utter their veritable character, and thus give a testimony to the truth of God's Word.\*

The ruins of ancient Nineveh have recently been found to bear strong witness to the historic accuracy of the Old Testament.

NINEVEH, a famous city of the ancient world, and Capital of the great Assyrian Empire, was situated on the Eastern bank of the Tigris, opposite to the present town of Mosul.

The information afforded by the Bible in regard to Nineveh, is very scanty. The first time it is mentioned, is in Genesis 10: 11, where, we are informed, that, "from that land he went forth into Asshur and builded Nineveh."† We read nothing more of this famous city, till the time of Hezekiah, when, we are told, that, after the defeat of Sennacherib's army, he "went and returned and dwelt in Nineveh," where he was subsequently assassinated, as he was worshipping in the house of his god, Nisroch—2d Kings 19: 26, 27. About a century and a half afterwards, Jonah was commanded to go and prophesy against Nineveh, which, at the time, was called that great city, whose wickedness had come up before God—Jonah 1: 2—3: 2. It

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\* For the foregoing remarks respecting Egypt, we have been greatly dependent upon, and have extracted liberally from a work entitled: "THE MONUMENTS OF EGYPT, OR EGYPT A WITNESS FOR THE BIBLE," by Francis Hawks, D. D., LL. D. See also the following works:—"Gliddon's Ancient Egypt;" "Bibliotheca Sacra," for 1849, page 709; "Kitto's Biblical Cyclopædia;" "Kenrick's History of Egypt;" "Wilkinson's Modern Egypt", &c.

† True reading.

is said to have contained "more than six score thousand persons that could not discern between their right hand and their left hand; and also much cattle."—Jonah 4: 11. The extent of territory covered by the city must have been very large, and hence it was called "an exceeding great city, of three days' journey."—Jonah 3: 3. It was the residence of a king who lived in great pomp, being surrounded by nobles, &c. 3: 6, 7.

Some fifty years afterwards, the prophet Nahum wrote a book, predicting the destruction of Nineveh, from which we learn that the Ninevites were worshippers of images;—Nahum 1: 14; that mighty warriors with shields and chariots of war, accompanied by persons bearing torches, were numerous in her—2: 3; that there were gates to its rivers, and that it contained a palace—2: 6; that it was an ancient city, and contained much gold and silver, and that there was "no end of the store and glory out of all the pleasant furniture"—2: 8, 9; that it was a bloody city, full of lies and robbery, full of horses and chariots of war, with horsemen lifting up the bright sword, and the glittering spear—5: 3; that it would be made vile, and be laid waste—3: 6, 7; that fire should "devour their bars"—3: 13; that they were accustomed to make fortifications of brick—3: 14; that it contained a great multitude of merchants—3: 16; that the place was subject to destruction, caused by insects, like locusts, canker-worms and grasshoppers—3: 15, 16, 17; and that all should clap their hands and rejoice when this great city should fall.

About eighty years after this, the prophet Zephaniah utters these fearful words in regard to the destruction of Nineveh:—"And he shall stretch out his hand against the

North, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations; both the cormorant and the bittern shall lodge in the upper limits of it; their voices shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar-work. This is the rejoicing of the city that dwelt carelessly; that said in her heart, I am, and there is none beside me; how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his head."—Zeph. 2: 18, 14, 15.

No further mention is made of Nineveh in the Scriptures, till our Lord informs the Jews that the men of Nineveh should rise up against that generation and condemn them, because they repented at the preaching of Jonah—Matt. 12: 14. Nineveh was destroyed 606 years before Christ, less than 150 years after Rome was founded, while her earliest history extends back into an unknown antiquity.

In 1840, we first hear of Mr. Layard making excavations of palaces, statuary and engravings, at the site of this ancient metropolis. Since that time, the result of his labors has established the locality of Nineveh, beyond all contradiction, and has enabled him to give a very complete history of the Assyrians, as it respects their cities, buildings, arts, costume, military system, private life, and religion, all of which agree in a most wonderful manner with the accounts given in the Bible. Its subject will be one of the great topics which will interest the present and ensuing age. To refer to a very few of the discoveries of Mr. Layard, which serve to corroborate the Bible account of the city of Nineveh, we may notice—

1. The size of the city. Jonah says it was about three days' journey, and 120,000, who did not know their right hand from their left. From the fact that it contained much cattle, Mr. L. infers that it was not a compact city, but that it contained pasturage. In Eastern countries, a population scattered thinly over an immense territory, was frequently called a city. Mr. L. very satisfactorily proves that the four great mounds, Nimroud, Koiyunjik, Khorsabad and Kuramles, include the site of Nineveh, and he says, if we take these places "as the corners of a square, it will be found that its four sides correspond pretty accurately with the 480 stadia, or sixty miles of the geographer which make the three days' journey of the prophet."

2. Jonah represents the king of Nineveh, as clad in robes and surrounded by his nobles. Now, the bass reliefs on the walls of the palaces representing the kings and their courtiers, with their costume and armor, as excavated by Mr. L., agree most wonderfully with what is said by Jonah and Nahum.

3. It is said that the king of Assyria was killed as he was worshipping in the house of *Nisroch*, his god. This name means *the great eagle*. Now, in regard to this, Mr. L. says, "On the earliest Assyrian monuments, one of the most prominent sacred types is the eagle-headed or vulture-headed human figure. Not only is it found in colossal proportions on the walls, or guarding the portals of the chambers, but it is also constantly represented amongst the groups on the embroidered robes." The author appears to be confident that this is the same idol which was worshipped by Sennacherib.

4. Ezekiel, when on the banks of the Chebar, in Babylon, saw in his vision four living creatures, and he says, (Ezekiel 1 : 10)—“As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle.” Now, says our author, in remarking upon this passage, “It will be observed, that the four forms chosen by Ezekiel to illustrate his description—the man, the lion, the bull, and the eagle,—are precisely those which are constantly found on Assyrian monuments as religious types. The wheel within a wheel, mentioned in connection with the emblematical figures, may refer to the winged circle, or wheel, representing at Nimroud, the supreme deity. These coincidences are too marked not to deserve notice; and do certainly lead to the inference, that the symbols chosen by the prophet were derived from the Assyrian sculptures.” The prophet Daniel, also, who must have been well acquainted with the interior of Assyrian and Babylonian temples, introduces the lion with the wings of an eagle, as a figure of strength and power.

5. Ezekiel must have been familiar with the interior of Assyrian palaces, for he gives a most remarkable description of their sculptures—Ezekiel 23 : 14, 15. “She saw men portrayed upon the wall, the images of the Chaldeans, portrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity.” Such imagery portrayed with vermillion, is what Mr. Layard, for several




years past, has been excavating from the rubbish of ages, and subjecting to the gaze of this enterprising and wonder-loving age.

6. Allusion is made in the Bible to the fact that some parts of Nineveh should be destroyed by fire. The discoveries of Mr. L., prove that such has been the case, as many of the alabaster walls, which were covered with sculpture and inscriptions, had suffered so much from that element, that upon exposure to the air, the dissolution was so rapid, that he had scarcely time to copy the inscriptions.

We trust that a day will soon come when those inscriptions in cuniform letters that cover the walls of Assyrian palaces, will yield up their hidden lore to the learned, and then, without doubt, we shall have much more extensive and clear knowledge of the Assyrians than we now have; but in the mean time we may adore that wonderful Providence who permits man to look back upon as much of his works as he is capable of reading.\*

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\*The following are a small specimen of the cuniform letters found on the bricks of the oldest palace of *Nimroud*. These writings which are most abundant, no one has yet been able to read with any degree of certainty. These characters are supposed to mean

*King*  or these   are supposed

to denote a *Country*. When these writings are understood, they will undoubtedly bear important witness to the truth of the Old Testament.

For the foregoing accounts concerning Nineveh, we are indebted to a work entitled "Nineveh and its remains." by A. H. Layard, LL. D.

An interesting account, respecting the discovery of *Shushan*, the palace, between Turkey and Persia, and also the tomb of the prophet Daniel, have recently been going the rounds of the newspapers. If true, these statements serve, in a most wonderful manner, to confirm the histories given in Esther and Daniel. There being nothing improbable in them, and as they appear to come from good authority, we shall venture to lay the substance of them before our readers. It is said that a gentleman in Boston, has received a letter from a scientific American gentleman, residing in Persia, stating that Col. Williams, the English Commissioner, had discovered the remains of the ancient palace *Shushan*. The location was confirmed beyond all doubt, and in the "pavement of red, and blue, and white, and black marble," (Esther 1: 5, 6,) the marble columns and dilapidated ruins Col. W. and his men were able to read the truth of the inspired history. At a little distance, was a tomb upon which was sculptured the figure of a man, bound hand and foot, with a monstrous lion about to bound upon him. No one could doubt the historic allusion of these graphic figures. Thus, after the lapse of more than twenty-three hundred years since the books of Esther and Daniel were written, their duplicate is found engraven upon these ancient relics.

Another account of equally thrilling interest, we gather from a similar source. It is said that certain characters written upon the summits of the craggy rocks of Sinai, have recently been deciphered, by certain learned men of Europe, who, after much labor, succeeded in constructing an alphabet from several ancient languages. Many of the writings were at such heights as to be accessible only by

the assistance of ladders or stagings, and must have been made by persons residing for a long time in the wilderness. The astonishment was great when satisfactory evidence was obtained that these rude characters, which had for so long time, attracted the curious gaze of travelers, were really written by the children of Israel, commemorative of events that took place on their way through the wilderness.

Some of the sentences read as follows :—

“The people, the hard stone satiates with water, thirsting.”

“The hard rock water, a great miracle.”

“Destroy, springing on the people, the fiery serpents. Hissing, injecting venom, heralds of death, they kill. The people prostrating on their back, curling in folds. They wind round, descending on bearing destruction.”

“The people sustain on a pole, erecting a standard the male serpent fiery as molten brass.”

Thus, these writings, supposed to have been written more than three thousand years ago, are now called forth by the Christian erudition of the present age, to give their testimony in favor of the inspired volume.

We shall wait with anxiety for the full confirmation of the above accounts.

IV. It may be asked, why do we not find more in reliable historians, of ancient times, corroborative of the truth of the Bible? We reply by the interrogation who are the reliable historians among the heathen, as far back as the days of Moses, or even in the times of the prophets? Greece and Rome, with all their refinement in literature, and skill in art, were incapable of recording their own history, with any degree of exactness, till within three or four

centuries before the Christian era. But here are the Jews, a people naturally inferior to the Greeks and Romans, who have a history of the world, dating from the creation, or, at least, thirty-six hundred years before the dawn of any other reliable history on earth. Since history has become a science, it has been found that that of the Bible, will stand all those tests, which are applied to true history of the most modern date. Could the Hebrews have prepared such a history without Divine aid? All must acknowledge that, upon the hypothesis, that the record is merely human, it is without a parallel on earth. Let the case be as it may, it is an event that stands alone, and hence we think savors much of a miracle.

But when the day of reliable history does dawn upon the Gentile world, there is no lack of testimony corroborative of Biblical history. Longinus, who lived about 250 B. C.; Manetho, 180 B. C.; Strabo, 54 B. C.; Diodorus Siculus, 44 B. C.; Juvenal, 40 A. D.; Porphyry, 233 A. D.; and Julian, 331 A. D. with many others, speak of Moses, as the leader of the Jews, and the giver of their laws. This was never denied in the primitive age of Christianity.

The departure of the Israelites from Egypt, and their passage through the Red Sea, are mentioned by Berossus, the Babylonian historian, who lived about 260 B. C., by Strabo, Diodorus Siculus, Numerius, Justin and Tacitus.\*

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\*The testimony of the above authors, are given in full in Faber's: *Horæ Mosaicæ*, volume 1: pages 146—170; and in Bishop Newton's *Dissertation on Moses and his writings*. Works, volume I: pages 32—40: 8 vo. edition.

The testimonies of Jewish adversaries show that Jesus Christ was no myth, but had a real existence. The genuineness of the important passage in Josephus, will be found ably vindicated in the appendix of Horne's Introduction.\*

The TALMUDS, though full of falsehood and invectives against Jesus Christ, still admit his existence; say that he was the son of Mary; that he could work miracles, which they ascribe to his knowledge of Egyptian magic; that two witnesses were suborned to swear against him; that he was crucified on the eve of the passover; and some of his disciples are called by name. These accounts of the Talmuds are blended with the most violent and manifestly false accusations against Jesus and his mother Mary. They prove, however, that such a person existed.

The testimonies of heathen adversaries to the reality of our Saviour's existence, are no less striking. According to Eusebius, PONTIUS PILATE informed the Roman Emperor of the resurrection and miracles of Christ.

Of the historians who mention him, we may refer to Suetonius who flourished A. D. 116, Tacitus A. D. 110, The Younger Pliny A. D. 107, Ælius Lampridius, A. D. 222, Celsus A. D. 290, Porphyry A. D. 390, Julian A. D. 350.† All these were violent enemies to our Saviour, and express themselves with the greatest bitterness.

They prove, however, all we were anxious to prove at present—the reality of his being,—and hence the truthfulness of New Testament history. They write just as we

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\*Josephus Ant. Book XVIII. chap. 3, sec. 3.

†For their testimony in full, see Horne, pages 81—83.

should suppose enemies would write, but in giving vent to their malevolence, God causes "the wrath of man to praise him."

Thus traditions, antiquities and history, confirm the truth of God's word. We do not suppose the Bible absolutely needs such witnesses, though it is a pleasing fact that every new discovery in nature, searching from "one side of heaven unto the other," voluntarily adds its voice to natures ten thousand tongues, that God's Word is TRUTH.

## LECTURE XXII.

### AGREEMENT OF GEOLOGY WITH THE BIBLE.

TRUTH SHALL SPRING OUT OF THE EARTH; AND RIGHTEOUSNESS SHALL LOOK DOWN FROM HEAVEN.—Psalms 85 : 11.

The truths of science bear an important testimony to the truths of revelation.

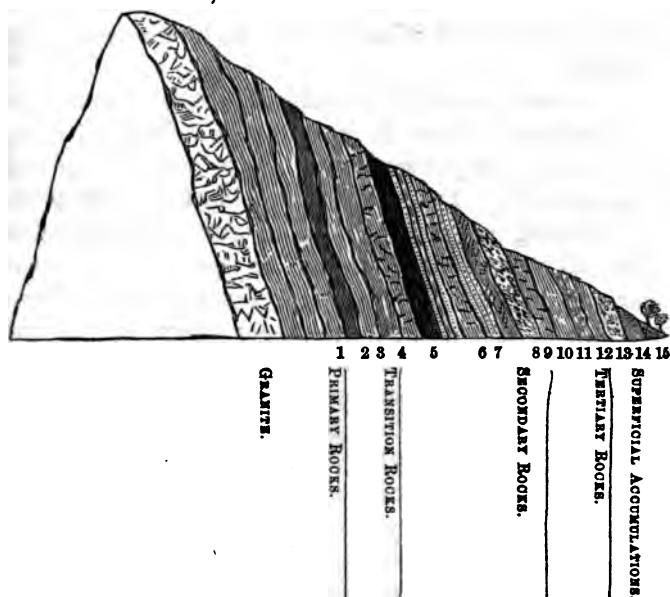
It is, however, a fact, that about every science, when in its incipient state, has been arrayed against revelation. Astronomy, chemistry, natural history, the study of language, mental and moral science, history, and, last of all, geology, have all been thought to conflict with the accounts given in Scripture; thus setting the God of nature, and the author of the Bible, at variance. But in process of time, it has been seen and acknowledged, that the clashing was not between nature and the Bible, but between the *interpretations*, the philosopher gives of nature's language, and the interpretations given by the Divine, of the language of the Scriptures. Just so far as nature and the Bible are understood, they must speak the same language.

It is our object, in this lecture, to show that the facts, recently discovered in geological science, so far from invalidating the truth of the Bible, go to substantiate its teachings.

In discussing a subject like this, I labor under two serious difficulties. First—It is extremely difficult to bring enough of the subject into one lecture to make it clear and comprehensible. You will, therefore, be under the necessity of taking many *principles* for granted, in regard to which all respectable geologists are agreed; not because their proof might not be easily given, but because our limits will not admit of entering into the argument. Second—It is difficult to treat a subject like this, without using technical terms, and nothing is worse persecution to plain common-sense people, than the unintelligible language of *aqueous* and *igneous* rocks, *fossils* and *strata*. We shall therefore, use the plainest language possible, at the risk of being thought awkwardly prolix, by the learned. The objection that such preaching is not Gospel, we regard as altogether beneath our notice or scorn.

I. We shall notice some of the principal facts of Geology.

THE ORDER OF THE STRATA WHICH FORM THE CRUST OF THE EARTH, TILTED UP AS IN A MOUNTAIN.



1. Without animal remains,—2. Slate.—3. Old Red Sand Stone.—4. Mountain Lime Stone.—5. Coal Beds.—6. Lime Stone.—7. New Red Sand Stone.—8. Oolite Rocks.—9. Chalk Beds.—10. Blue Plastic Clay.—11. Gypsum.—12. Sand Stone.—13. Dilluvium.—14. Alluvium.—15. Vegetable Soil.

1. The earth has been examined to the depth of six or eight miles. The examination has been made from mountains, which have been thrown up from the earth by the action of heat. Mountains have been found to contain

specimens of the same kind of rock, arranged with great regularity which is found, when men dig into the earth ; and hence is the conclusion that they have been thrown up from the earth.

2. The sea and earth have changed places a number of times. Take a glass vessel, and fill it with equal parts of earth and water—mix them and when it settles, you will see the sediment at the bottom. Suppose, now, you continue to drop in earth, the vessel will eventually become full of earth, and the water will run over and seek another abode. Suppose further that as the sediment begins to descend to the bottom, you should drop in a very small fish, and when that is completely covered with sediment, you drop in a little reptile, when that is covered, a small animal, and last of all, you drop in something that represents a small man. All through the process you have, we will suppose, dropped in small trees that have sunk with the sediment to the bottom. Let this vessel of sediment stand for a while, and it will become hard ; and in process of time, it would become rock. This, though by no means a complete representation of our earth, in its undisturbed state, as it has been acted upon by quiet waters, yet, will serve as a very good illustration, to show how the different fossils are disposed above each other in the crust of the earth.

Now, in examining this sediment, the fish would be found at the bottom, the reptile next, the animal next to that, and the man above all, with the vegetable matter interspersed all the way along. Geologists, therefore, reckon four ages, the reign of *fishes*, the reign of *reptiles*, the reign of *animals*, and the reign of *man*.

3. Geology also teaches that the massive rock, which lie underneath all this sediment, and many of which have been thrown up to the surface of the earth by the action of heat, have been melted, and hence we cannot tell whether they ever contained organic remains or not.

4. Geology teaches that the climates of this earth have undergone material changes. Tropical animals and vegetation have been found in Northern latitudes. Carcasses of the elephant with flesh and skin preserved by the ice have been found in Siberia.

Animals and bones are often found whole, and present no marks of having been rolled up and down, hence it is evident that they must have lived in the countries where their remains are found.

In certain caves in Germany, England and France, great quantities of bones have been found, in such circumstances, as to show that the animals were destroyed by some sudden catastrophe. A great majority of these bones are those of the hyena. Other bones are also found in these caves which bear marks of having been gnawed by hyenas. Now, if hyenas once inhabited these regions, it is certain that the temperature of these countries must have been higher than it has been since the history of man.

The quantity of nourishment, also, required by these immensely large herbivorous animals, whose remains are found in these Northern regions, must have required a much warmer climate, and one more favorable to vegetation than we have at present.

5. Many fossil remains of animals, shells, and vegetables are the remains of species, which have not existed on

earth since the history of man, thus species of animals and trees have become extinct.

6. The immense beds of coal, which lie many hundred feet beneath the surface of the earth, were once vegetable matter. In these beds, trees are sometimes found with the bark all on. Numerous palm trees have been found in England, that bear so close resemblance to the palms of tropical regions, that their vegetable origin cannot be doubted. Now it is not probable that the earth could have produced vegetation enough to form these beds of coal short of millions of years.

7. According to the déposites that have been made on the land, and in the sea, since we find any of the remains of man, millions of years must have been requisite for these déposites that have covered beasts, reptiles and fishes six miles beneath the surface of the earth. If six thousand years were requisite for a few feet of déposites, what an immense period must have been requisite for six miles of déposites !

II. Such are some of the leading facts of geology, which are denied by no man of intelligence, who has ever examined the subject ; and now the question is, how is such a revelation of the earth's history and which is written on its leaves of stone, that form a volume of miles in thickness, how are such facts to be reconciled with the volume of inspiration ?

1. Formerly, it was supposed that the Deluge of Noah occasioned all these changes in the earth. But a large proportion of these rocks and remains of animals were

deposited in quiet waters. The animals are frequently deposited in groups, and in great order, besides which, the Deluge was too short to deposit sediment six miles in thickness, and furthermore the deposits of animals and plants do not correspond with the animals and plants which are now on earth.

2. Some have supposed that these changes took place in the sixteen hundred years between the creation and the flood, but to this, Professor Hitchcock replies, that the time "since the deluge has been twice as long as sixteen hundred years, but the amount of alluvium deposited, has not been one thousandth part as great as the whole fossiliferous rocks." Then according to this theory, the animals found in these deposits ought to be like existing animals, whereas they are very different, and not a *single man* or implement used by a man is found amongst them.

3. Some have regarded the six days of creation as long periods of time, but this creates many new difficulties and removes none.

There is the same evidence that the six days of creation were literal, as there is that the seventh—the day of rest was literal. There can be no rational doubt that the six days of labor mentioned in the fourth commandment, were the same kind of days as the seventh day.—(Exodus 20 : 9, 10, 11.) We see by comparing Genesis 2 : 5, with 1 : 11, 12, that it did not rain till the third day, which would be very improbable if the days were long periods.

It will also be recollected that Moses describes vegetables to have been created the third day, and animals not till the fifth, hence, on the principle that these days were epochs,

we should find vegetable substances lower than animal remains, whereas the reverse is true. Animals have been found lower than vegetables.

4. Another theory asserts that God formed these fossil remains, just as they are. But such an idea is contrary to all analogy, and if admitted, then farewell to the hope of learning any thing from the study of God's works. When we see a shell, we are confident that it once contained a living creature, and if we pick up a single bone we know that it belonged to some kind of animal, and so when a shell and a bone are exhumed five or six miles from beneath the earth's surface, we must conclude that they once belonged to living creatures.

A far better method of reconciling these facts with the account of the creation as given in the first of Genesis, is to admit that the popular comments put upon that account are incorrect. There is no clashing between geology and Moses, when Moses is rightly understood.

Several explanations of that account have been given of which we have no time to speak, but that which appears the most reasonable, and upon which the most intelligent Christians seem disposed to settle down is as follows—

The first verse, it is supposed, gives an account of the original creation, in short, stating that it was in the beginning, without fixing the date of that beginning. "In the beginning God created the heavens and the earth."

The second verse, it is believed, expresses the confused and chaotic state in which the world was found, after some dire convulsion, when God commenced its present arrangement. "For the earth had become empty and desolate,

and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters."

With the third verse, begins the work of the first day. "*And God said let there be light.*" It is evident that the first day's work begins with the third verse, from the fact that this form of expression begins each day's work. At the opening of the second day's work, it is said: "*And God said, let there be a firmament,*" &c. (6) At the third day, it is said: "*And God said, let the waters under the heaven be gathered together,*" and so throughout, at the commencement of each day, this form of words is used.

But it may be asked, would such a construction ever have been put upon Moses' words, had it not been for geological discovery? To this, we reply, that such a view, in substance, was adopted by many, long before geology existed as a science; amongst whom were Augustine, Theodoret, Rosinmuler and Bishop Patrick. It is also said that astronomy shows that other world's are now undergoing similar changes to what our world must have undergone before the present Mosaic creation.

Thus taking this view of the language of the Bible, (and certainly it is a fair view,) there is nothing in geology that contradicts the record of Moses.

We will attempt to point out some things in which geology manifestly agrees with the Bible.

1. Geology accords with the Bible in the idea of one Almighty, wise, and benevolent God, who was before all, and who in infinite wisdom presides over all. Who but a God, who is from everlasting to everlasting, could have

created and presided over this wonderful planet on which we dwell !

2. Geology further accords with the Bible in strongly suggesting the immortality of the soul. Numerous races of animals have succeeded each other, each race superior to its predecessor. The reptile succeeds the fish, and the animal, superior to both, succeeds the reptile. There has been progress in the races of animals that have succeeded each other, though there has been none in the individuals or generation of a class. The race of monkeys are now no wiser than they were a thousand years ago, and there is but little variety in the sagacity of individuals belonging to this class. But when man came upon the stage, he possessed not only the most perfect animal powers, but the capacity of improvement with in himself. It was needful that races of animals that could not improve should perish, and give way to those of a higher order ; but when we come to man that necessity does not exist, since he has within himself the desire and capacity for endless improvement. All that would prevent this capability, is the feebleness and the mortality of his animal nature. Unless, therefore, man's very nature and the nature of the whole past animal race be a *lie*, man may be permitted, in some other sphere, to act out his nature and gratify his desires, as effectually, as each past race of animals have fulfilled the object of their being. This cannot be, unless man be immortal, since he has a nature, evidently adapted to immortality.

3. Geology accords with the Bible in teaching the necessity of a Saviour. There is a principle of degradation and decay in the animal kingdom, as well as of progress. If a

higher class has succeeded a lower till we come to man, the same class, instead of progressing, have always declined. Some races of animals have become extinct, and others are fast approaching the same crisis. The fossil remains of animals of the elephant class were much larger than any elephants now existing on the earth, and so with about all other animals. There is abundant evidence that the human race left to itself, has a tendency to degradation and decay. After arriving to a state of manhood, nations pass on to the state of old age, and eventually die. Every thing human is perishable, and hence the necessity of some remedial agent, who can check this tendency to decay.

Such a one is Jesus Christ, the Saviour of the world. Whoever attaches himself to him has *eternal life*, and his works will suffer no loss, but abide the fire.

4. Geology establishes the Bible doctrine of miracles. He who has studied this earth's crust, must, of necessity, admit that miracles have been wrought. The beginning of each race of animals must have been a miracle. The ordinary law of nature is for like to beget like, but a race of beings cannot begin to be, in accordance with any known and established law of nature; and hence each race must have begun in a miraculous interposition of God. In examining these remains of animals in the earth's crust, we do not find one race gradually developing into another—the fish becoming a reptile the reptile becoming a monkey, and the monkey becoming a man, but the bones of each race are as distinct from all others, at the commencement of their being, as they have been at any subsequent period. A miracle, therefore, must have been wrought in the creation

of the first pair of each species of the animal kingdom. Considering the numerous and strong efforts that have been made to reason down and sneer down the miracles of the Bible, this unequivocal and incontrovertible evidence which geology yields to their possibility is peculiarly valuable.\*

5. Geology agrees with the Bible in teaching that man was created lord of the world.

No other animal has been capable of thriving in all countries, of traversing land and sea, of subduing all other animals, and of contemplating, and understanding the plan of creation. When God had written the earth's history on its strata of stone, and had laid away granite, lime, metals, minerals and coal for his use, when the empire was all fitted up, *man* was introduced as the emperor, who should have dominion over animate and inanimate nature.

6. Geology also agrees with the Bible in teaching that the earth is the great volume from which man is to derive instruction. What can be more clear than that God designed that man should view in these petrified vegetables and animals, evidences of his Divine perfections? And does not the book of revelation cite us to the same volume?—(Job 12 : 7, 8.) “But ask now the beasts and they shall teach thee; and the fowls of the air, and they shall tell thee; or speak to the earth and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this?”

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\*Though this idea has been more than once expressed in the previous lectures, yet this appeared to be the appropriate place for its formal introduction.

7. Geology accords with the Bible in making it probable that this earth is destined to undergo the ordeal of fire. The earth has evidently undergone several destructions in some of which fire has been the principal agent; the heat of which has melted those rocks called *igneous*, and in which the remains of animals are never found. May we not, therefore, conclude, that, after man has read their contents, the *aqueous* rocks will also be melted, thus blotting out the old hand-writing to make room for a new, and as Peter says, "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Thus we see nature and revelation speak the same language. Let infidelity hide its head, and let all the believers of the Bible lift up their head and rejoice, for they have not followed cunningly devised fables.

Science from the deep caverns of the earth lifts up a mighty voice, and raises up its arm of strength, to uphold the hands of Moses. Its language even echoes back the annunciation of the Gospel—"Behold the Lamb of God, which taketh away the sin of the world." Heaven's windows are opened, and truth looks down to hail science with joy as she ascends from the earth.

Truth springeth out of the earth, and righteousness looks down from heaven.\*

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\*Of works on Geology, we would recommend the following:—Hitchcock's Geology; Hitchcock's Religion of Geology; Foot Prints of the Creator, by Hugh Miller; The Old Red Sand Stone, by Hugh Miller; the Principles of Geology Explained, and viewed in their relations to Revealed and Natural Religion, by David King, LL. D.; The Annals of Scientific Discovery, edited by David A. Wells, A. M.

## APPENDIX.

After the 117 page was in type, I had an increasing dissatisfaction with the idea that the water that issued from our Saviour's side, came from the pericardium, as is maintained by commentators in general. My own little knowledge of anatomy taught me that there was no water there, except a little lubricating matter such as is found in the knee. I, at length, wrote to a medical gentleman of years and extensive practice, for an explanation of John 19th: 34th, but, instead of a simple note, I received the following elaborate and learned essay. As I heartily concur with its general theory, and think it cannot be confuted, I subjoin it entire.

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Boston, February 22d, 1853.

Rev. ELI NOYES, D. D.

SIR.—You ask me in your letter of the 12th ult., for an “ANATOMICAL EXPLANATION” of the text:—John 19th; 34th,—“*But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.*” To this, I now reply:—

That “blood” should flow from *such a wound* might naturally be expected. The wound was so large and wide, that Christ afterwards said to Thomas: “*Reach hither thy HAND and thirst it into my SIDE.*” Would He have said this, if the wound had not been large enough to admit a man's hand? When he said, “*Behold my hands,*”—the expression is,—“*Reach hither thy finger.*” The Greek word—*logke*—translated *spear*—was the Roman “*lancea*,” or *lance*; and every military man had one,—besides other armor. Its length was generally about half that of the

*pike*, which was from sixteen to eighteen feet, sometimes longer. The lance, therefore, was about eight or nine feet long, and was sometimes called "*the half pike*." It consisted of a strong, stiff, wooden shaft, or handle, armed at once, or both ends with a sharp penetrating weapon called "*the dart*." The *dart* was made before that time—of iron, or brass—long, broad and sharp, with two edges, and pointed at the end. The lance, of course, could be used, either to cut, or thrust an enemy; and by having two edges, easily penetrated the fleshy parts of the body to a considerable depth, by cutting each way.\*

Such a weapon pierced into the side of a man, nailed to a Cross high enough above the heads of the multitude, that those "*standing afar off*," could behold the things that were done," would necessarily occasion a flow of blood. But *that alone* would furnish no certain and positive proof that *the body was dead*. How many men have lived and got well, after losing much blood from deep and ghastly wounds in the side, it would be tedious to enumerate. An author, of very high authority, says, it is a thing really wonderful, "that the thorax, containing the heart, lungs, and great vessels, should be so often wounded with so little danger! Many, no doubt, die, but *numbers escape*; for a wound of the *substance* of the lungs is far from being mortal." And again; "When the *weapon is broad*, and it has entered the substance of the lung, the hemorrhage is considerable; blood is immediately extravasated in the cavity of the thorax, and also flows out of the external wound; the patient has a violent paroxysm of coughing in which some of the blood is ejected from the mouth; the air comes out of the chest with a hissing noise;—the danger of such an injury depends upon the depth of the wound, and the size of the vessels which are opened. Some patients *recover*, while others die instantly, or in a very short space of time."†

M. Sabatier mentions a case, since noticed by Bell, Cooper and Dorsey, "of an officer, who was shot in the *left side*. The ball entered about where the bone and cartilage of the seventh true rib unite," (i. e. where the longest rib of either side unites with the breast bone,) "and

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\*See Grose on Ancient Armor, Vol. 2d; Rees' Cyclopædia, Vol. 21st; Roman Antiquities, &c.

†See Dr. John Bell on the Nature and Cure of Wounds, third edition, page 257. Also Professor Thomson's Reports of observations in Military Hospitals in Belgium, after the Battle of Waterloo, page 82. And Rees's Cyclopædia, Vol. 40, *Wounds of the Thorax or Chest*.

came out in the situation of the circular angle of the same rib, and which rib was broken in two places. The neighboring part of the first false or short rib was also broken behind." Near the back part of the body "incisions were made," and both holes made larger, to "enable the Surgeon to take away several splinters of bone. In consequence of the dangerous nature of the accident, the patient was bled," in the course of a few days, "twenty-six times, with a view of relieving the fever, difficulty of breathing, and spitting of blood. In about a fortnight, he was more comfortable, and passed some of the ensuing days in a tolerably easy state. On the twenty-fourth day, he was moved to another place; and became more unwell. Febrile symptoms again took place, and two more bleedings were practised. The critical state of the patient led the Surgeon to re-examine the wounds. On passing his finger into the posterior wound, where the ball came out, a foreign body was felt, and when extracted, proved to be a piece of the patient's coat. A spicula of bone was also felt, *more deeply lodged*, which required the *second enlargement* of the wound, before it could be taken out. On the thirtieth day from the receipt of the wound, the bad symptoms again returned, and two more bleedings were practised. The patient then complained, for the first time, of something pricking him in a deep situation between the two openings of the wound. It was found impracticable to ascertain the cause of this sensation without dividing all the parts that intervened between the two openings of the wound, and which formed a space of *seven or eight finger breadths*. This serious operation was resolved on in consultation, and M. Guerin set about it by cutting, from within outward, the parts between the two ribs, with the aid of a finger introduced into the posterior wound. Care was taken not to cut near the lower edge of the upper rib. In this way the whole track of the ball was laid open, and in the middle of it, a very sharp splinter of bone was found, sticking in the substance of the lung. This was removed and the wound dressed with simple applications. From that day, all the bad symptoms ceased and the *cure was completed at the end of four months*.\*

(Obs. de Guerin in Mem. de l' Acad. de Chirurgie, Tom. 2. 4 to.)

In the above case, it may be noticed, that previous to the last "serious operation," both openings of the wound had been enlarged by the Surgeon's knife, to enable him to *feel* and extract with his finger and

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\*Abstract. See Dorsey's Cooper, Vol. 2, p. 300 and 301, Philadelphia, 1810.

thumb, or finger and forceps, "several splinters of bone," and one at least "*deeply lodged*." The incisions necessary for that purpose, must have been made at least three finger-breadths in length, at the place where the ball entered; and four finger-breadths at the more fleshy parts "*behind*"—where the ball came out; making both openings seven finger-breadths in length, before the last operation. If, to this, be added, the seven or eight finger-breadths of space, between the two openings, the whole length of the wound, after the last operation, must have been *fourteen or fifteen* finger-breadths in extent! "A finger-breadth is a measure of two thirds of an inch." Consequently, fourteen finger-breadths would equal nine inches and one third; and fifteen finger-breadths,—ten inches. Whether a common sized man might not, "*thrust*" two hands at once, into the side of another—thus cut open more than nine, if not ten inches in length, and *deep into the cavity of the thorax*; is a question for any one to determine by merely measuring a common sized hand. It was at first a "*Gun-shot wound*," which is usually far more difficult to heal than one made with a cutting instrument, knife, sword, or "*spear*." Yet, formidable as it undoubtedly was, "*the cure was completed—at the end of four months!*"

This case, taken from scores of others on record, equally wonderful is mentioned to show, that a large wound in the side with a flow of blood *only*, affords no absolute proof that the BODY WAS DEAD.

But M. Sabatier's report makes no mention of *water*, and for the best of all reasons—there was no *water*! The patient was a *living man*; and his recovery from such a wound is ample proof to my mind, that he possessed at the time of the accident, good health and a strong and vigorous constitution.

But John testifies, "and forthwith, came there out blood and *water*." He gives no opinion as to the quantity. The blood came out *first*, and then the *water*. Had they flowed out together, both would have appeared like blood, "*and he that saw it*," could not have been positive there was any water. If the extent of the wound was sufficient to admit a man's hand, as indicated by what Christ said to Thomas; it was large enough to discharge more than *three or four quarts* in a very short time, or "*forthwith*." But without intending to intimate any precise quantity, one thing appears certain, that the *flow of water* must have been in sufficient quantity, and have flowed for a time long enough to attract the special and deliberate notice of John; for otherwise he could not have

borne "*record*" in the manner he has done to what he saw. And he is just as positive, that he saw the water, as that he saw the blood.

The main Question is—FROM WHENCE CAME THE WATER ?

This is strictly an "*Anatomical Question*;" and as it relates to a subject, above all others, in which the whole human race are most deeply concerned; every medical man is bound to answer it, if he can.

In my humble attempt to discharge this duty, I shall endeavor to show—

*First*—That the *water*, which John saw, could not have flowed from the pericardium, unless the body of Jesus Christ had the dropsy at the time he was crucified.

*Second*—That the body of Jesus Christ was perfectly healthy, and that he possessed a vigorous constitution.

*Third*—That the water did not come from the bladder. But

*Fourth*.—That the water *did* come from the main arteries of the body ; and as that never could take place, while the body was alive, and the blood in motion ; nor until some time after the body was *dead*, and the blood at rest, therefore, the *water*, which John saw, affords the only sure, scientific, and positive evidence, that the body of Jesus Christ had been *dead*—fully and absolutely *dead*, from thirty to ninety minutes, before it was pierced with the spear.

*First*.—I shall now endeavor to show, that the water, which John saw could not have flowed from the pericardium, unless the body of Jesus Christ had the dropsy, (*Hydrops pericardii*,) at the time he was crucified, —for the plain reason, that in a healthy state of that viscus, there is not enough to show *one drop of water there!* The inside of the pericardium is smooth, white, tendinous and glistening ; and like all other secreting surfaces, is *bedewed* with a halitus, or lymph-like substance, similar to what is found in all the great joints, and for the same purpose,—merely to lubricate the parts, and thus prevent friction. The very idea, that the healthy pericardium contains any considerable quantity of *water*, is so totally absurd, as even to excite the ridicule of some anatomists of the highest authority.

I am aware, SIR, that a *host* of expositors of the text, (John 19th, 34th,) ancient and modern, and all without exception, that I have yet been able to find, have attempted to account for the water that John saw, in a manner, to which, I esteem it a misfortune, but my duty, to record my dissent. Think not by this remark, that I, in the least, undervalue the great learning, piety, talents, zeal and extensive labors of men, to

whom the Christian world is so much indebted ; or that I do not " esteem very highly in love for their work's sake. But they undertook to explain an "*Anatomical fact*," in this instance, without being anatomists or medical men themselves. And I cannot but think, if any of those expositors, especially those distinguished men of modern times, had presented the *same fact* for solution, to almost any medical man of common or even humble pretensions, as you SIR, had the precaution to do to me, that a satisfactory answer would have been made ; and that one of the most important texts,—a text on which the *truth* of the whole Christian system is founded, would not have remained to this day, quite so much mystified and unexplained !

All those expositors felt the importance of showing, that the body of Jesus Christ was actually *dead*, when taken down from the Cross. On that point, they reasoned correctly. For, if he only fainted—*syncope cardiaca*, vel *syncope occasionalis*, and was taken down alive ;—laid in a cool place ;—and there revived, he certainly had no resurrection,—made no atonement—and the whole of Christianity is a falsehood ! But they have all written about the water of the pericardium ; without seeming to be aware, that if every word they said on that fallacy were true ; it would show that Jesus Christ had a *diseased body* ; that he had hydrops pericardii, a very dangerous, and often fatal complaint ; and one which usually terminates very suddenly ! And how could it be made certain ; if Christ had such a disease, that it did not so terminate suddenly, while he was on the cross ; and that he merely *died* of that complaint, as thousands of other men have died, without making any atonement for sin ?

Several expositors have dwelt much on the fact, that if the body of Jesus Christ was not "*dead already*," the *soldier must have killed him* with the spear, by penetrating the pericardium !" and " that a wound in that part is *instantly fatal*." Here are two suppositions ; and nothing but suppositions. To the *first*, I object, because Christ says, John 10th: 18th, " No man taketh my *life* from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." To the *second*, I likewise object, because, wounds in the pericardium, although generally fatal, yet, several cases on record have recovered.

In proof of the foregoing remarks, as to water in the pericardium, &c., I here quote from a work of the highest authority :—" *Anatomy of the human body*, in four volumes, by JOHN BELL, Surgeon, from the fourth London edition, New York, 1812"—volume 2d, page 33-34 :—

"If I have not mentioned," says this distinguished author, "any fluid under the direct name of *AQUES PERICARDII*, or water in the pericardium, it is because I consider the accident of water being found there as belonging not to the healthy structure, but to disease. Yet this same water occupied the attention of the older authors in a most ludicrous degree—the same 'sad and learned men, viri graves et docti,' declare to us, that the uses of the *aqua pericardii*, are to cool the heart,—or to make the heart by swimming in it seem lighter. By this it is pretty obvious what absurd notions they had of the quantity of water, that may be found in the heart. But of all the outrages against common sense and common decorum, the most singular was the dispute maintained among them, whether it was or was not the water of the pericardium which rushed out, when our Saviour's side was pierced with the spear. The celebrated Bardius, in a learned letter to Bartholine, shows how it was the water of the pericardium that flowed out; but Bartholine, in his replication thereunto undertakes to demonstrate that it must have been the water of the pleura alone! This abominable and ludicrous question, I say, they bandied about like boys, rather than men: Bartholinus, Arius Montanus, Bertinus, Nicelius, Fardovius, Laurenbergius, Chiprianus, with numberless other doctors and saints, were all busy in the dispute; for which they must have been burnt, every soul of them, at the stake, had they done this in ridicule; but they proceeded in this matter, with the most serious intentions in the world, and with the utmost gravity." Then, in a note, the author says, "The shocking indecencies of their reasonings on this subject, I will not condescend to draw out from the obscurity of that barbarous idiom in which it was delivered. *Sed non cogar huc me conferre*," &c. The author then proceeds:—"The whole truth concerning water in the pericardium, is, that you find water there whenever at any time you find it in any of the other cavities of the body. If a person have labored under a continued weakness, or have been long diseased; if a person have lain long on his death-bed; if a body have been long kept after death; there is both a condensation of the natural halitus in all the parts of the body, and an exudation of thin lymph from every vessel; there is water found in every cavity, from the ventricles of the brain to the cavity of the ankle joint; and so in the pericardium among the rest. But if you open any living animal,—or if you open suddenly the body of a suicide, or a criminal who has been just executed; *not a drop of water* will be found in the pericardium. When such fluid is to be found, it is of the same nature with the dropsi-

cal fluids of other cavities : in the child and in young people, it is reddish, especially if the pericardium be inflamed ; in older people it is pellucid, or of a light straw color, in old age, and in the larger animals, it is thicker, and more directly resembles the liquor of a joint." And I add, that such has been the experience and testimony, for a long time of the best informed anatomists both in Europe and in this country as to the mooted, obsolete idea of water in the healthy pericardium.

If it be asked, whether the wounds in our Saviour's hands and feet might not have produced the death of his body, my answer is, they might ; and they might not. So might the wound in his side have produced death ; but we see from what has been shown, it might not. The hands and feet are copiously supplied with nerves to fit them for use. And hence a small puncture of either, often brings on tetanus and intense suffering. Christ said, "Behold my hands and my feet ;" and afterward to Thomas, "Reach hither thy finger." These expressions seem fairly to import, that both his hands and both his feet had been pierced with nails or spikes as large as a man's finger ; and if so, they were a finger's-breadth, or two-thirds of one inch in *diameter* ; and more than two inches in circumference !

In the life of Josephus, written by himself, near the close of that work, he says, "As I came back," (from Theeconn,) "I saw many captives crucified ; and remembered three of them as my former acquaintance. I was very sorry at this in my mind, and went with tears in my eyes, to Titus, and told him of them. So he immediately commanded them to be taken down, and to have the greatest care taken of them in order to their recovery. Yet, two of them died under the physician's hands ; while the *third recovered*." Jesus was taken down from the cross ; why might not he have recovered ?

In the common language of that day, a man was said to be *crucified*, when he was first nailed to the Cross ;—not that he was *then dead*. This appears evident from the above language of Josephus. "I saw many captives *crucified*." Three were taken down alive—two died,—"*the third recovered*." The Evangelists say, "When they were come to the place,—there they *crucified him* and the malefactors—and it was about the sixth hour." But his body was not dead till he voluntarily "Gave up the Ghost, about the ninth hour." And so we use language at the present day. A man is properly said to be executed, or put to death, the moment he is hung. And to execute, or to put to death an innocent person, is the same as to *kill, slay, or murder*. Christ told his disciples

that, "The Son of Man should be betrayed into the hands of men; and *they shall kill him;—they shall scourge and put him to death.*" And so *they* did, when *they* nailed him to the cross. Then *they* crucified him. The deed was done, when the whole weight of his body was suspended on nails driven through his hands and feet, in agonizing torture, that no pen, language, or tongue can describe. But Christ also said, "I lay down my life, that I might take it again. *No man taketh it from me, but I lay it down of myself.*" And so he did; when he voluntarily offered up himself as the great atoning sacrifice, saying, "it is finished, and gave up the ghost.

*Second.*—That the body of Jesus Christ was perfectly healthy, and and that he possessed a vigorous constitution; is shown from the whole history of his life. "*And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him.*" At twelve years old he showed his active industry, "*Wist ye not that I must be about my Father's business?*" And Jesus *increased in wisdom and stature, and was in favor with God and man.*" No one with a sickly, or feeble habit of body, and none but with a strong and vigorous constitution, could have performed what he did. Does it not require very strong lungs,—a powerful voice, and vigorous energy of body, to preach so continually in the open air to great multitudes of many thousand hearers? And can a cachectic,—weak and debilitated state of body endure to pass the night season, repeatedly in the open air, where "the dews like mists of rain," wet the garments and the whole body "with the drops of the night!"

But, suppose the body of Jesus Christ had a dropsy of the chest—"hydrothorax"—or hydrops pericardii—a dropsy of the pericardium, at the time he was pierced with the spear. When then? Evidently—the water, (or rather "*yellowish colored fluid*") *would have gushed out first, and before any blood could have made its appearance,—and for the obvious reason, that the spear would have penetrated, and cut open the sack, or cavity containing the water, before any important blood vessel could have been reached by that weapon.* Therefore, John, in giving a true, and exact, account of that all important fact, must have said, "*and forthwith came there out yellow water and blood*"—and not "*blood and water.*"\*

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\*See—Modern Practice of Physic, Robert Thomas, M. D., England—Appendix—Dr. Hosao, N. Y., page 476.

Again—A dropsy of the chest, or of the pericardium, when fully formed, is attended with a pale, cadaverous visage; great shortness of breath; a sense of suffocation; a distorted or “*blemished*” countenance; and with almost a total inability to utter a connected sentence in a manner to be understood. The patient is confined, most of the time, to nearly a sitting posture;—the lungs and heart, being so oppressed with the accumulated fluid, he cannot endure a recumbent or prostrate position of body, as that greatly increases his shortness of breath, and sense of suffocation. Does such a diseased state of body in any way comport with the recorded acts of Jesus Christ? Read the testimony from the twelfth to the twentieth chapters of John, and then judge. Witness his constant preaching;—his coming to Bethany; his posture at supper there;—and again at the passover;—his washing his disciples feet;—his long discourses;—his prostration on his *face* in prayer at Gethsemane as told by Matthew;—his bloody sweat in the garden, mentioned by Luke; and his loud voice—uttered more than once—on the cross!

But again—that the body of Jesus Christ was perfectly sound and healthy, is shown by what you Sir, and other learned divines tell us, that the sacrifices under the Mosaic law were “a shadow of good things to come,” and prefigured “Christ our passover, who is sacrificed for us.” And Mr. Pool, commenting on Exodus 12: 5—“Your lamb shall be without blemish,” adds, “without any *deformity or distemper* of body”—and so, all the animals for sacrifice were required, “to be without blemish and without spot”—“neither lacking in their parts, or having “any thing superfluous.” Christ is called “the Lamb of God that taketh away the sin of the world.” “Ye know,” says the Apostle Peter, “that ye were not redeemed with corruptible things,—but with the precious blood of Christ, as a *lamb* without blemish and without spot.” Christ, therefore must have been unblemished by any *disease of body, or mind*, when he thus “offered himself without spot to God.” He was the end of the law; the great and unblemished sacrifice for sin; and as such was prefigured by the sacrifice of healthy, unblemished animals; for if otherwise, the *type* and the *antitype* could have had no resemblance. And is it not absurd to suppose, that *He*, who “went about healing all manner of diseases among the people,” should himself be diseased in any form! If he had not been in perfect health up to the hour he was betrayed, would it not have been said to him, “Physician heal thyself!” True, it it said, “Himself took our infirmities and bare our sicknesses.” And so he did, by going about and healing them; but in no other way.

*Third.*—I proceed to show, that the water which John saw, did not come from the bladder.

This appears, first, from the location of that viscus, being placed low in the pelvis;—and again, by the position, the body of Jesus was in being raised up on the cross, at the time it was pierced with the spear.

"The pelvis, *in shape*, somewhat resembles a basin or bowl with high walls on two sides, right and left, composed of wide and strong bones." The bladder being thus secured within the wide, strong and high bones of the pelvis, and especially on each side of the body, could hardly be penetrated by even a horizontal thrust—and at a time when that viscus was much distended. And only the upper part of it could be wounded by such a thrust, which would not discharge its natural contents. In order to penetrate that cavity, the thrust must have been made, either more in front, and then not properly at the "*side*;" or if at the side, over the os ilium and then downwards; and if the thrust had been made downwards, the bladder *at that time*, beyond all reasonable doubt, would have been found empty. Why empty? Because that bleeding for any considerable length of time always produces great *thirst*. Witness the reports after the battle of Waterloo; where, "the wounded complained of suffering more from *thirst* than from their wounds." Such bleeding and thirst, like fevers, always diminish the secretion of the kidneys; and when long continued, the bladder is found empty, and shrunk to a small space, as inspections after death have often shown.

And again. The position of the body of Jesus by being raised up on the cross, shows conclusively that the thrust of the soldier's spear was not made *horizontally, or downwards*; but obliquely and upwards; and if made at the side, as John testifies, it is utterly impossible that the spear could have touched the bladder, whether that viscus was distended or not.

The height of the cross on which our Saviour suffered, is no where stated. Crucifixion was not a Hebrew mode of execution; though it had been long practiced by the Assyrians, Egyptians, Persians, Carthaginians, Greeks and Romans. Among the Romans it continued, till abolished by Constantine.

It is not probable, that where great numbers were crucified, there was much uniformity of size, or height of crosses. But with respect to the height of our Saviour's cross, I think it safe to conclude, as before suggested, that he was placed high enough upon it, for most, if not all of his body to be seen above the heads of the multitude. For, "they

that passed by," which implies, *in the common road*, addressed him, and "railed on him, wagging their heads, and saying—Ah, *thou* that destroyest the temple,—save *thyself*." And others, "standing afar off," beheld "the things that were done."

I am aware that some commentators have suggested, "the probability of Christ's position on the cross, as being about two or three feet from the ground." They seem to have been led to this, from what John says about "*Hyssop*,"—a small woody shrub, *hyssopus officinalis*, common in England and on the continent, and which grows about eighteen inches high. But that is by no means the only species of hyssop known to botanists. Cruden speaks of *the garden* and mountain hyssop; and says, "it probably grew to a great height in Judea. The different species of hyssop mentioned by botanists are too numerous to repeat. One species the "*Hyssopus nepitoides*," grows in Virginia, and Canada, to the height of *four feet*.\* Matthew and Mark mention "*a Reed*;" but neither of them, or Luke, mention hyssop. Is it not most likely that both were used? It was with "*a bunch of hyssop*," dipped in blood, that "*the lintel and the two side posts of the door*," were smitten in Egypt. It was with "*hyssop dipped in blood*," that "*Moses sprinkled the Book of the Law and all the people*" at Sinai. And might not the "*sponge filled with vinegar* have been put upon hyssop," as John says, and the hyssop and "*sponge put upon a reed*" and both put to his mouth? John has added many things omitted by the other Evangelists; and as neither of them had mentioned "*the hyssop*," might not John have added it, without mentioning the Reed? But however it may have been, I can perceive no valid reason for supposing, that Christ was crucified *on a low cross*, from what John says of the "*hyssop*." And whether the Saviour was raised three feet, or six feet from the ground, I deem it impossible for an *upward-thrust* with a spear to have penetrated the viscus under consideration.

*Fourth.*—My next endeavor will be to show, that the *water*, which John saw, did come from the main arteries of the body; and as that never could take place, while the body was alive and the blood in motion; nor until some time after the body was *dead*, and the *blood at rest*; therefore, THE WATER, which John saw, affords the only sure, scientific, and positive evidence that the body of Jesus Christ had been *dead*,—

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\*See Ree's Cyclopædia, article Hyssop, third species.

fully and absolutely *dead*,—from thirty to ninety minutes before it was pierced with the spear.

The healthy body of a man of medium size and middle age, contains, by general estimate, about twenty-eight pounds of blood. But the body of our Saviour had been losing blood, more or less, for, from twelve to eighteen hours. First—by an agonizing sweat in the garden. Second—by a crown of thorns—smote in to the scalp of his head. Third—by scourging, if not by buffetting in the face, which usually produces bleeding from the nose. And forth—by large nails, or spikes, driven through each of his hands, and both his feet, for about four hours. To my own mind, it would not be unreasonable to suppose, he might have lost four pounds in that length of time, which would leave about twenty-four pounds of blood. Each pound of healthy blood has ten ounces of water. This would make two hundred forty ounces; and amounts to fifteen pounds or pints of *water*. This water, combined with a small quantity of animal gluten, composes what is called the serum of the blood. The more adhesive, or thick part, such as we see swimming in the bowl, after letting blood with the lancet, is called the crassamentum. But the serum and crassamentum never separate till the blood is *at rest*, and in contact with the atmospheric air, which contains oxygen. This oxygen is received into the blood, while circulating in the lungs by the process of breathing; and gives to arterial blood its bright scarlet color. And this same scarlet-colored blood, that moves with so much velocity in the arteries, and the parts with all its oxygen, returns back more slowly through the veins, and is there of a purplish or dark crimson color; showing that blood, while in the veins, has no oxygen. Yet this same dark crimson or purplish colored fluid continues to flow on with a sluggish motion, to the great *vena cave*, and through that into the right auricle of the heart; thence to the right ventricle and thence to the lungs. There; this dark colored, or venous blood again receives the oxygen from the atmospheric air, which we inhale by breathing, returns with its scarlet color to the left auricle,—then to the left ventricle of the heart,—there receives a new impetus by the contraction of that strong engine of circulation,—enters the great aorta, with renewed and stimulating velocity, passes through all the arteries, with its scarlet color,—distributes all its oxygen, and then returns more slowly through the veins, with its dark color, as before stated. In consequence of this difference of motion in the circulation, the veins generally contain about two thirds of the whole mass of blood, without any oxygen in it; while the

arteries contain about one third part with oxygen. Consequently, if the whole mass of blood in the body, contained fifteen pints of water, the arteries would contain five pints, when the blood therein had coagulated, or in other words, had concreted, which is merely the separation of the serum and crassamentum. But this never occurs while the body has life. Then the blood continues to circulate, and the water maintains its fluidity. But the heart no sooner ceases its motion, than the circulation stops. The blood is at rest; and the body is *dead*—then, that “dust may return to earth as it was,” the first process of decomposition commences. The blood in all the arteries, with its oxygen, just assumed from the atmosphere in the lungs; and stopping in its course before that oxygen was distributed; *coagulates there in the arteries*, as naturally, as all healthy blood concretes, *when still, and exposed to the atmosphere*, any where else. Blood drawn from an artery coagulates in less time, than blood drawn from a vein; for the reason, that arterial blood contains oxygen; when drawn, while venous blood contains none. Hence, all the blood in the arteries begins to coagulate;—that is, the serum and crassamentum begins to separate, as soon as the body is *dead*, for the reason that it contains oxygen; while, for the want of oxygen, the blood in the veins continues fluid. If the body of a man, suddenly killed in good health, is opened at any time from thirty to ninety minutes after the accident, the arteries appear to contain nothing but a large quantity of water, and a much smaller quantity of a substance that resembles *jelly*, or crassamentum, after being soaked or washed in water. I have once seen such a case in the circle of my own practice. But if the body is not opened till, perhaps, the next day, the arteries are found in a placid and more contracted state, containing the washed crassamentum, or jelly-like substance, (which some have mistaken for polypus, when found in the auricles or ventricles of the heart;) with less water. For as the arteries have muscular coats, they naturally shrink, and thus the water is mechanically moved forward into the veins. And hence, the veins are then found more distended, and the blood within more fluid than before.

The fact, that the blood coagulates in the arteries immediately after death, while it remains fluid in the veins, has been known to medical men ever since the time of Boerhaave, the celebrated lecturer and professor at Leyden, whose works were first published in Latin in 1708. After five impressions in Latin, his works were translated into most of the modern languages of Europe, and one edition in Arabic, was printed

at Constantinople. In the English translation of six volumes, printed in London, 1773, volume 2d, section 225, page 171, Boerhaave says:—“If it be asked, why the venal blood in a dead body is found to retain its fluidity, a long while without congealing, when, at the same time, that in the heart and arteries is quickly concreted; we answer, that it is probably owing to the more fluid parts being continually pressed and discharged into the *veins*, while the arteries in the mean time continually lose all their more fluid juices and receive no fresh supplies.”

Boerhaave succeeded Dr. Drelincourt as professor at Leyden, in 1701. Consequently, the *fact*, that blood coagulates in the arteries, very shortly after death, while it continues fluid in the veins, has been known about one hundred and fifty years; and for about one hundred years, extensively known through Europe and America. And yet, no writer or commentator, that I can find or hear of, has ever referred to it for the purpose of removing all “*doubt*” and “*mystery*,” that Pool and other distinguished expositors, speak of about the *water*, seen at the crucifixion of our Saviour. The old writers, in their dispute before mentioned, did no such thing.

*But while the fact*, that blood does coagulate in the arteries, *very soon after death*; but not in the veins, is admitted by all intelligent physicians and surgeons; yet Boerhaave's conjecture as to the *probable cause* of that phenomenon, I cannot admit; for, to my mind, it affords no chemical or philosophical reason whatever. But then it must be remembered, that in the time of Boerhaave, who died in 1738, oxygen, or “vital air of the atmosphere,” as it was called, had not been discovered. Had the learned and eminent professor at Leyden, lived in the time of Priestly and Scheele, who first discovered oxygen in 1774 and 5; I think he would have assigned *oxygen in arterial blood*, as the cause why the blood coagulates in the arteries; and the want of *oxygen in venous blood*, as the cause why the blood continues fluid in the veins, as I have ventured to state. If “*a fluid is pressed*,” as the professor speaks of, that pressure must be equal on all its parts; and if one part is discharged into the veins, why not the other part, if it is a fluid? But Boerhaave's observations were doubtless made on dead bodies, after the coagulation of blood in the arteries had taken place; and then he says in answer to his supposed question, “that it is probably owing to the *more fluid parts* being continually pressed and discharged into the veins; while the arteries in the mean time, continually lose all their *more fluid juices*, and receive no fresh supplies.” Here he speaks of “*more fluid parts*,” and

"*more fluid juices.*" But do not these expressions imply, that there are *less* fluid parts, and *less* fluid juices? And what is this but a separation of the blood into serum and crassamentum? Does this explain *the cause* of that separation? To my mind, it is merely stating the *fact* over again, in a little different form of words, that the blood *does thus separate* in the arteries and not in the veins.

It appears from what has been stated, that the arteries of a healthy man, very soon after *death*, contain a large quantity of *water*; that this *water*, with a small quantity of animal gluten, compose the serum of the blood; that the serum and crassamentum of the blood never separate, while the body has life, and the blood in motion; nor, until some time after the body is dead,—the blood at rest,—and in contact with oxygen.

It appears further, that the *water* which John saw at the crucifixion of our Saviour, could not have come from the pericardium, unless the body of our Saviour was diseased with hydrops pericardii,—a dropsy of that viscus. But it is shown that he had no disease,—that his body was a perfectly healthy body, and that he must have possessed a vigorous constitution to perform what he did. And it is also shown, that the *water* could not have come from the *bladder*, for the spear could not have reached that viscus; and if it did, under all the circumstances, that cavity would naturally be found nearly, or quite empty. *Therefore, the water* did come from *the main arteries of the body*, for it could not have come from any where else. The *quantity of water in the arteries* of the body of Jesus Christ, after he had been *dead* from thirty to ninety minutes, would probably, amount to about five pints, and one half of this might naturally have been discharged from a wound, if made in the left side of the body. If the wound had been made in the right side, nearly all the blood and *water*, probably, would have remained in the right cavity of the thorax and abdomen. But I must go back a moment and review those tragic events as they occurred.

The crucifixion commenced about noon, when our Saviour was nailed to the cross. It was on Friday, the day before the Jewish Sabbath; and amidst a great multitude of spectators. "The soldiers parted his garments, casting lots, and sitting down, they watched him there." From noon, "there was darkness over all the land" until three o'clock. About that time, Jesus cried with a loud voice—saying, Eloi, Eloi, lama sabachthani. Soon he said, "I thirst." He then received the sponge filled with vinegar on the hyssop and reed, or a reed of hyssop; said,

"It is *finished*,"—and "cried again with a loud voice, saying, *Father*, into thy hands I commend my spirit;" and bowing his head, "he gave up the Ghost." No wonder the earth quaked, and the rocks rent! The whole multitude were struck with amazement. The centurion *who stood* over against him, and they that were with him, watching Jesus, when they heard him so cry out, and saw the earthquake, feared greatly, saying, truly this was a righteous man,—this was the Son of God! And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned.

This sudden fright among the crowd of spectators, must have occupied some little time. Still the two malefactors were not dead. If they had been, why beseech Pilate, that their legs might be broken, and why were they broken?

Whether Pilate held his court in that part of Jerusalem, in which tradition and modern maps represent it to have been, I will not undertake to determine. For myself, I place very little dependance on the traditionary locations of Scripture events, in a city so repeatedly laid waste; and after such a lapse of ages of bigotry, ignorance, superstition and barbarism. All I can say is, if Pilate's court was held where it has been represented—the same where the present Turkish Governor resides; and if the present designated location of Calvary be correct, the distance between those places is from one quarter to a half a mile. But suppose it, if you please, to have been one quarter of a mile; Pilate was Governor. He had his life-guards, a band of Roman soldiers; and a *band* is said to have consisted of five hundred men. The Roman Governor represented Cæsar, and lived with great pomp and ceremony. Joseph of Arimathea, went to Pilate to beg the body of Jesus. This makes one passage from the cross to Pilate's court. Joseph, after the usual ceremonies, obtained an audience, told Pilate his errand. "The Governor marvelled," and seemed not to believe that Jesus was dead. He sent for the Centurian. This makes the second passage between those places. The centurian came to Pilate—nothing to warrant that he rode; for Mark says, he was standing, or "*stood*" but a little before. This made the *third* passage over the same ground. The centurian, after obtaining an audience, stated to Pilate what he knew; and after hearing the facts, and asking such questions as he pleased; the Governor gave Joseph leave to take the body. The centurian and Joseph then returned to the cross. This made the fourth passage over the ground between Pilate's court and the cross. The soldiers then went and broke

the legs of the *first* malefactor, and then of the other; "but when they came to Jesus, and saw that he was *dead* already, they broke not his legs."

Here Sir, I would ask any candid person to judge whether, the fright about the earthquake,—and the four passages, *back and forth*, between the cross and Pilate's court, would not probably occupy from thirty to ninety minutes? And if so, there was ample time, and I judge so from a case I have seen myself, for the blood in the arteries to coagulate, and the serum and crassamentum, fully to separate. But as if to make the *death* of our Saviour perfectly certain; and to put the most positive and scientific evidence of that supremely important fact, beyond all doubt and controversy in all after ages of the Church, "One of the soldiers with a spear pierced his side, and forthwith came there out *blood* "and *water*." The soldier probably acted in that case of his own free will and accord, without any order from the centurion; for it can hardly be supposed, after what that officer had just said and witnessed, he would have given such a command. But the soldier, like some other men in our own day, hoping, perhaps, for *promotion*, by showing *greater zeal against innocence*; and *more readiness* to promote and extend iniquity, than even the vilest of the vile "*expected*," aimed his spear at the Saviour's heart! If he were prompted to *this act* by the accusers of Jesus; whether they were slave-holding Jews, high-priests, or low-priests, rulers, scribes, lawyers, pharisees, hypocrites; they showed themselves to be the *enemies of ALL RIGHTEOUSNESS*; and the soldier was under no obligations to obey them. But so it was;—and still is, that, even the barbarity and wickedness of man, "while he thinketh not so," are over-ruled to accomplish the wisest and most beneficial purposes in the providence of God.

The thrust of the soldier's spear, or *lance*, as before described, must have laid open, more or less, of the great blood-vessels—veins and arteries, near the heart. Whether the pericardium, or the heart itself, were pierced or not, is wholly immaterial. The adjoining blood-vessels being severed, the blood and water would naturally flow very profusely, for a short time; but only from those parts of the body above the wound. The principal of gravity would prevent any flowing of blood or water from parts of the body beneath the wound. But all the arteries above, containing the crassamentum, then in form of jelly, with the water, would not be so soon emptied as the veins, which had no such obstruction. Therefore, the water would continue to flow from the *arteries* for some space of time after the blood had ceased to run from the veins.

While the blood and water mixed together, and both continued to flow from the same wound, both would appear so much like blood, that John could not have been certain there was any water. But when he saw the *water* continue to flow, and for some time after the blood had stopt; his attention was fixed upon it. He saw that *it was water*? He was sure *it was water*; and therefore, he could with truth and safety testify as he has.

But how came John to attach so much importance to *the fact*, that *blood and water did flow* from the Saviour's side, as he seems to have expressed? For he says in the next verse—"And he that saw it," (blood and water,) "bare record, and his record is true, and he knoweth that he saith true, that ye may believe." Believe what? Does he mean "that ye may believe *his record*, that he saw the side pierced and forthwith came there out blood and water? Or second.—Does he mean, as Pool says, "that men may *believe*, that Jesus was *He* in whom all legal type and figures, had their accomplishment?" Or third.—Does he mean "that ye may *believe* that the body of Jesus *was dead*, and that *the water* proved that important *fact*? I confess myself in favor of the latter meaning, as in a measure, embracing the two former; and as being the more allied to the subject which John was relating, he seems to have given his testimony to it, in a manner almost in the form of an affidavit. He saw the wound, and he saw the blood. But neither of them proved the *death* of the body. He saw the *water*, whether one pint, one quart, or three pints in quantity, cannot be known.

But he saw a *quantity*, *sufficient* to make him certain, that it was *water*. And that water could have proceeded from no place but the arteries. The arteries could show no water, till the blood *within them* had coagulated. The blood in the arteries could not coagulate while the body had life; nor until some time after the body was *dead*. Therefore, THE WATER that John saw flowing from our SAVIOUR'S SIDE, *furnishes* the most conclusive and scientific proof that the BODY OF JESUS CHRIST WAS DEAD, and that *it had been some time DEAD*, (*probably about one hour*, perhaps a little more or less,) before it was pierced by the soldier's spear. On the truth and certainty of the *death* of our Saviour's body, *lies the whole foundation of the CHRISTIAN RELIGION*, JESUS CHRIST HIMSELF being the chief corner stone. The death being made certain; the sure evidence of *his* resurrection follows. "The glorious hope of life and immortality brought to light in the Gospel," is strengthened; and the assurance of faith, "that Christ gave himself for us, an offering and a sacrifice to God



for a sweet smelling savor," confirmed. Wherefore let us comfort one another with these words.

Wishing you health, mercy and peace,

I subscribe myself,

Your most obed't serv't,

ABNER PHELPS.

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#### POSTSCRIPT.

Since the above was written, I have had opportunity, through the special politeness of Professor Holmes, the learned occupant of the Anatomical Chair in Harvard University, and his able and obliging Demonstrator, Samuel Kneeland, Jr., M. D., to make every desirable experiment on the dead subjects at their Dissecting Room, for the purpose of *determining whether a nail or spike, as large as a man's finger, can be driven through a common sized hand or foot, without breaking one of the metacarpal, or metatarsal bones*;—for "a bone of him shall not be broken." My experiments were all made in presence of Dr. Kneeland, and several medical students there under his instruction. The experiments have been made, and repeated, in several different ways; at various times, and on different subjects; during the last two weeks, with perfect success *each time*; for not a bone, either in hand or foot, has been in the least *fractured or broken*! The two iron nails or spikes used, were each about six inches in length; two inches and two-tenths of an inch precisely, in circumference, and both weighed fourteen and a half ounces. But the body of one was made square in shape of a common wrought iron nail. The body of the other was made round; but both girded exactly the same—two inches and two-tenths of an inch round. The points of each were ground to a small cutting edge. After procuring a square block of timber, with a hole bored through it with a three-quarter-inch auger, for the purpose of receiving the nail or spike when driven, and to facilitate its extraction afterwards, I commenced operations upon the dead subjects, as I found them from time to time, in the most desirable state, as to age, size and preservation, and in no instance was a bone broken! Such is always the harmony between truth, science and the Bible.

A. P.

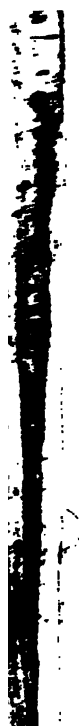
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BOSTON, MARCH 28, 1853.—Dr. Abner Phelps has made quite a number of experiments on different subjects at our Dissecting Rooms during the last two weeks, for the purpose of ascertaining whether a nail or spike, as large as a man's finger can be driven through a common sized hand or foot, without breaking either of the metacarpal or metatarsal bones. I have witnessed his success with much interest; and am free to say, that I consider his experiments to have been made with great accuracy, and each one to have been highly satisfactory; for no bone was broken in either hand or foot.

SAMUEL KNEELAND JUN.

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